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## SUSPENSION "EX INFORMATA CONSCIENTIA."

ARTICLE I.

I. Practical value of the subject—its nature. The Ninth Article of the Instruction "Cum Magnopere,"—institution of the suspension *ex informata* by the Council of Trent,—motives of this innovation,—its wholesome reach,—its precise object,—origin of the name,—effect of its first introduction,—points of contact,—Jansenist and Gallican opposition,—the Bull "Auctorem Fidei," views of some modern authors,—delicacy required in properly applying the suspension *ex informata*.

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III. Object of the *suspensio ex informata* considered specially as a suspension,—can it include the loss of benefice?—the most probable opinion,—its violation implies irregularity,—practical considerations.

IV. What Church authority can impose this suspension?—material conditions required,—notification in writing,—mention of the Council of Trent,—absence of ordinary judiciary forms—express mention of the faculties withdrawn and duration of the suspension,—the Ordinary cannot impose a perpetual suspension *ex informata*,—the suspension *ad beneplacitum nostrum* expires with the jurisdiction,—rules to determine its duration.

Among the many practical and important subjects which concern the clergy, particularly in the United States, and which call for frequent discussion, is that of suspension *ex informata conscientia*. The topic is a delicate one, and although much has been written upon it from different points

of view, yet, owing to the varying conditions under which the law involved in the suspension *ex informata* is to be applied, there arise continually new difficulties, new objections. Thus it happens that one of the most useful means of preserving Church discipline becomes the object alike of unjust suspicion to the clergy and of apprehension to the hierarchy.

Let us examine the true nature of this exceptional proceeding, to understand well its object, to weigh its essential conditions, to describe the causes occasioning it, and we may hope to dispel some popular prejudices whilst placing the reader in position rightly to appreciate the prudence of the Church and the wisdom of her pontiffs.

The Ninth Article of the Instruction "Cum magnopere" notes formally the continuance of the special proceedings "ex informata conscientia"[1] for the repression of hidden crimes. In all other circumstances there is place for a formal judgment;[2] here the discipline specially introduced by the Council of Trent[3] remains in force. What then is this special form of procedure instituted by the Fathers of Trent?

The Council, considering the deplorable conditions in which the bishops were placed for the last two centuries when it was found that violations of discipline could not always be reached or remedied by the ways of ordinary pro-

1 "*S. C. de Prof. Fidei.* Instr "Cum Magnopere" § 9. "Quod vero pertinet ad remedia repressiva, seu poenas, animadvertant ordinarii in suo pleno vigore remanere remedium extra—judiciale ex informata conscientia pro occultis reatibus, a S. Conc. Trid. constitutum sess. xxv cap. 1. de Reformatione."

2 *Conc. Plen. Baltim.* iii no. 310 tit. x "de judiciis ecclesiasticis." ". . . hoc uno casu excepto, nullam poenam repressivam adhiberi debere, nisi praevio processu judiciali; ita ut, etiam in causis quae dicuntur ex notorio, omnino consultius sit processum summarium de delicti notorietate instruere, antequam poena infligatur" Cf. SMITH. "*New Procedure*," p. 38, no. 85.

3 *Conc. Trid.* sess xiv, 1. "Ei cui ascensus ad sacros ordines a suo praelato, ex quâcumque causâ, etiam ob occultum crimen, quomodolibet, *etiam extrajudicialiter*, fuerit interdictus, aut qui a suis ordinibus seu gradibus vel dignitatibus ecclesiasticis fuerit suspensus, nulla contra ipsius praelati voluntatem concessa licentia de se promoveri faciendo, aut ad priores ordines, gradus et dignitates sive honores, restitutio suffragetur."

cedure, desired to act with energy. Previous to this it was deemed necessary, in order to repel an unworthy candidate for Orders or to punish a guilty cleric, to follow strictly the rules of ordinary procedure fixed by the decretals. "Each rejection from Orders had to be founded on canonical reasons, judicially proved. No crime could be punished until after a canonical trial in which the delinquent had been legally convicted, according to the laws of criminal proceedings. Hence, many unworthy persons were promoted to Holy Orders, and many crimes remained unpunished, simply because they could not be proved before the tribunal of the law. Bishops had to witness in silence the blamable conduct of clerics who dishonored the sanctuary, because the nature of the guilt escaped legal and judicial proof. Even when the crimes could be sufficiently proved in ecclesiastical court, the accused, by dilatory measures of all kinds, by appeals, by inhibitions extorted from the judges of the court of appeal, might succeed in escaping the deserved punishment or have it deferred indefinitely, while in the meantime they continued to afflict the faithful by their scandals, and caused the ruin instead of the salvation of souls."[1]

While it is but just that private rights be respected, the needs of souls, of religion, the salvation of the faithful must be considered before all. In giving, however, to the bishops the power of acting outside the limits of common law as then existing, for the purpose of securing the fold of Christ from ravishing wolves, the Fathers of Trent were not unmindful of the import of their action. They wanted to secure the honor of the Church, the safe-keeping of faith and morals, the dignity of the clerical family. It is true that in providing new and stringent measures for this purpose, it might happen that some innocent persons would suffer, while cunning or flattering culprits turned aside the bolt that should fall on them. But was there ever a law framed for the purpose of reform which could be said to be free from such accidental defects? The measure in general

1 STREMLER, "*Des peines et censures ecclésiastiques*," x, p 310, 311.

would operate for good, provided no step of prudence was neglected to prevent abuses and to lessen the dangers of errors or excess. The results have clearly demonstrated this fact.

The first chapter of the Fourteenth Session of the Council of Trent recognizes in bishops a twofold right:

First, to prevent the promotion of candidates for Orders, in such a way that they cannot be ordained without the authorization of the bishop who has raised the objection.

Second (and this concerns us presently), to suspend from the exercise of Orders already received, so that no ecclesiastical superior can overstep this suspension.

This is what is meant by suspension *ex informata conscientia*. The name was not adopted by the Council, as may be noticed in the text of the above-cited note; but it has come into use as a brief and convenient form, employed by the Sacred Congregation of the Council, and then by Pope Benedict XIV, which has since passed into canonical language.

It must be admitted that this new measure overturned all the legal convictions till then considered the most inviolable. If we look over the *Corpus Juris*, or consult the older documents of whatever variety of form, we meet nowhere with any example of such a power. Ordinarily new institutions of this kind are the result of gradual development. The most important disciplinary reforms are generally characterized by a reference to past customs which, to some extent, explain their origin and connection. Here, traces of an analogous discipline are nowhere to be found. We are in a full innovation. We even go directly counter to the best established principles of ancient law. In 1170, Alexander III formally declared to a bishop that he could not prohibit a cleric from promotion so long as he was chargeable only with a hidden crime. The Pope's letter is really interesting.[1] "Ex tenore tuarum litterarum," says he, "accepimus quod N. clericus adeo deliquit quod, si peccatum ejus esset publi-

1. Cap. "*Ex tenore*," 4 tit. xi lib. 1 Decretal.

cum, degraderetur ab ordine quem suscepit, et amplius, non posset ad superiores ordines promoveri. Verum, quoniam peccatum ipsius fore occultum dixisti, mandamus, quatenus poenitentiam ei condignam imponas, et suadeas ut, parte penitentiae peracta, ordine suscepto utatur; quo contentus existens, ad superiores amplius non ascendat. *Verumtamen quia peccatum occultum est, si promoveri voluerit, eum non debes aliqua ratione prohibere.*"

Gregory IX, in 1229, gave a similar decision,[1] forbidding canonical censure to be imposed for hidden crimes: "Quaesitum est de sacerdotibus vel aliis clericis qui per reatum adulterii, perjurii, homicidii vel falsi testimonii, bonum conscientiae perdiderunt. . . . Respondemus, quod si proposita crimina ordine judiciario comprobata vel alias notoria non fuerint, *non debent hi* (praeter reos homicidii), post poenitentiam, *in jam susceptis vel suscipiendis ordinibus impediri;* qui si non poenituerint, monendi sunt et sub interminatione divini judicis obtestandi, ut in testimonium suae damnationis in susceptis etiam ordinibus non ministrent." Only a few exceptions to this rule occur. Homicide and heresy, although occult, did not come within the terms of this law. Lucius III, had also named a special class of individuals whose position obliged them to a greater perfection, or rather, whose state made them more easily controlled, and in whose case the superintendence of the prelate was not likely to degenerate into injustice: I mean the Regulars. The Pope rules as follows:[2] " . . . Tutius est subjectis . . . in inferiori ministerio deservire, quam cum praepositorum scandalo graduum appetere dignitatem: . . . *quoniam esse potest quod prelati eorum commissa secreta noverint*, ex quibus constat iis quod salva conscientia nequeant sublimari." This exception, we see, is not quite affirmative, and, although most writers place it after the two preceding, we find it so vague that only legal interpretation could sufficiently determine it and give it a

1. Cap. ult. tit. xi, lib. 1 Decret.

2. Cap. "ad aures," 5 tit. xi lib. 1 Decret.

binding force. However, it is some index, a former trace, imperfect enough, of the subsequent legislation of the Council of Trent made for a different body of clerics. In this light it is that Pope Lucius' letter is of interest to us. On the whole, however, it must be maintained that the old law was opposed to the disciplinary repression of hidden crimes, and we entirely agree with Dr. Smith, who says: "Prior to the Council of Trent no ecclesiastic could be punished by his bishop, *v. g.*, suspended from the exercise of orders already received, or forbidden to ascend to higher orders, save upon a regular or formal trial, as prescribed by the sacred canons. Hence, no occult crime, in the proper sense of the word—that is, no crime which was not provable—could be, properly speaking, punished, no matter how enormous it was; for the simple reason that the fact of its being occult precluded the possibility of its being proved judicially or by such juridical proofs as are required for conviction in a formal canonical trial."[1]

The new discipline introduced by the Council produced no little commotion in the Church. Catholicism is eminently conservative, and the prudent rules to which ecclesiastical courts were accustomed in the examination and punishment of crime seemed incapable of attack.[2] Canonists wished to limit the force of the words "ob occultum crimen" to the first part of the sentence concerning the prohibition to advance to Orders, and refused to extend it to the second, concerning the suspension of Orders already received. Fagnan, without being able entirely to disguise his annoy-

1 SMITH: *Elements* ii, chap. iv, art. iii, No. 1279. p 316

2 Cap. "Ad aures" *De tempor. ordinationum*, n. 7: "Nam, etsi verba illa *ex quacumque causâ, etiam ob occultum crimen, etc.*, non sint apposita nisi in priore parte dicti capitis . . . ubi agitur de interdictione; tamen censeri debent repetita etiam in sequenti, ubi agitur de suspensione: tum quia concilium sub unicâ oratione ac verborum structurâ complectitur interdictionem a suscipiendis et dejectionem a susceptis, ideoque censeri debet utrumque casum aequaliter determinare; tum quia alioquin concilium in secundâ parte nullam potestatem Episcopis attribuisset; nemini enim dubium esse poterat, quin ob crimen manifestum et judicialiter, liceret Episcopis sacerdotes suspendere."

ance at the seeming ambiguity of the terms, seeks to maintain them; but we feel that he needs to make an effort to continue true to his opinions of orthodoxy; for he is too much a canonist not to experience some embarrassment in presence of this new departure from the established discipline. Similar surprise was felt throughout the Church at so decided a change, so quietly and so unexpectedly introduced into the current discipline. Despite many responses to the questions proposed to the S. Congregation of the Council in which the character and extent of the new legislation was defined,[1] information was still demanded, and numerous protestations were made against its use. Jansenists and Gallicans retired behind their last entrenchments, quibbled over the text, obstinately continued to separate the two parts of the sentence, and limited the extrajudiciary procedure to the *ascensus ad Ordines*.[2] This is perhaps one of the most interesting chapters of the legislative history of the Church. Not until Pius VI declared positively in a pontifical document[3] that the refusal to recognize the suspension *ex informata* was equivalent to questioning the Church's authority and to criminally contradict the mind of the Council, did

1 *S. C. Conc.* in Bononiens, 14 Nov. 1694: "Bononiensis vicarius supplicat declarari, an ordinarius locorum, vigore facultatis sibi concessae a S. C. Trid. . . . liceat ob legitimas causas suspendere etiam extrajudicialiter clericos et presbyteros saeculares, etiam parochos sibi subditos, sublatâ eis potestate appellandi? . ."—R. "Licere."—In Aleriens, 24 Nov. 1657: "An verba illa; ob occultum crimen, quomodolibet, etiam extrajudicialiter, expressa dumtaxat in primâ parte periodi, censeantur repetita in secundâ parte; . . ." R. "Non recedendum ab antiquis declarationibus, super hoc eodem dubio pluries datis, ac proinde: Affirmative."—In Serniensi, 20 Dec. 1687.—cf. et *Thesaurus Resolutionum* t. v., p. 81 (16 Dec. 1730); t. vii (20 Aug. 1735); *de Synodo Dioecesana*, lib. xii, c. viii, n. 4, 5.

2 *Bouix:* De Judiciis ii, p. 317.

3 *Bull* "Auctorem Fidei," prop. 49 et 50.—"Item quae damnat ut nullas et invalidas suspensiones ex informatâ conscientiâ.—Falsa, perniciosa, in Tridentinum injuriosa."

"Item in eo quod insinuat soli episcopo fas non esse uti potestate quam tamen ei defert Tridentinum . . . suspensionis ex informata conscientia legitime infligendae jurisdictionis praelatorum ecclesiae laesiva."

the controversy cease. To-day, it can no longer be doubted that "ex quacumque causa, etc.," refers to both members of the sentence. It must, nevertheless, be understood properly. The most moderate, and, it seems to us, the most justified, is the interpretation accepted by the author of the *Praelectiones Sancti Sulpitii*—a work modest in form, but of great erudition and of rare judiciousness. The writer does not assign to the phrase "ob occultum crimen" the same extent in both parts of the sentence, by reason of a judicial principle which naturally applies here.

He says: "Quoad vero applicationem verborum 'ex quâcumque causâ, etc.,' quae reperiuntur in priore parte capitis . . . licet ad utramque partem capitis referantur, non intelligi tamen nisi cum certo moderamine in 2a. parte, ubi, non de ascensu ad ordines agitur, sed de exercitio ordinum jam legitime susceptorum. Et enim, ut vulgo dicitur, *turpius ejicitur quam non admittitur hospes.* In priore casu, jus quaerendum denegatur, dum in posteriori, jus acquisitum aufertur. Proinde praelatus non habere debet parem in utroque casu libertatem. Causa a culpâ immunis potest inducere praelatum ad prohibendum ascensum ad ordines, ut decentia statui clericali debita servetur et melius provideatur utilitati dioecesis; ut vero interdicatur exercitium ordinis, causa intercedere debet quae delictum sapiat." This principle seems to us most sensible,—provided those that adopt it do not err in applying the first part. Experience, unfortunately, shows that an undue severity on the part of those who represent the Bishop may cause the turning away from the sanctuary those who would perhaps become its ornaments by their knowledge and zeal, simply because of some peculiarities of character, or perhaps merely because they were not pleasing to the superior of the seminary. The principle above mentioned, "causa à culpâ immunis potest inducere . . . ad prohibendum ascensum ad ordines . . ." must be applied with great discretion not to injure, but only to further the interests of the Church; for the power *ex informata* is an instrument of precision extremely sensitive. We must take great pains not to dull it by a too frequent or imprudent use.

II.

Since the Bull of Pius VI, the Tridentine suspension has no longer been attacked; but it is far from being popular. As the learned Dr. Pierantonelli justly observes:[1] those that would cry out on finding a scandal among the clergy, bitterly attack the bishops if these employ the remedy placed at their disposal by the Church to cure the infirmities of the clergy. They should be reasonable. One is not less a man for being a priest; circumstances, more violent temptations, a guilty negligence, may lead an ecclesiastic once edifying to forget his most essential duties. He has not yet scandalized the faithful; but he has been weak, and the watchful eye of the bishop, fixed alike on the flock and on the pastors, has noticed his misery. A warning severely given by means of punishment, calling the delinquent to order, will (in any case) prevent him from pursuing with immunity his reckless life. Would you have a public scandal, or would you leave unpunished either the faults that prove the unworthiness of him who commits them, or his want of the spirit of faith and his unwillingness to serve the faithful? . . .

But why do I defend the legality of a measure enacted by the Council of Trent; as if a law passed by the universal Church and supported by the repeated decisions of the Roman pontiffs needed defense? Because I want to show that, in spite of some inconveniences, the decree of the Council is a wise and most useful measure; nay, that without it the government of a diocese would at times become impossible, as Cavagnis clearly points out.[2] What was so advantageous and necessary at the time of the Council of Trent

1 *Praxis Fori Ecclesiastici*, tit. VII, no. 2, p. 235.

2 *Institutiones Juris Publici*, t. ii, cap. iii, art. ii, n. 63, p. 157: "Cum finis ministerii ecclesiastici sit bonum ecclesiae, patet, non modo quosdam repelli posse extrajudicialiter a ministerio suscipiendo, sed etiam suspendi ab ejus exercitio, si id utile esse possit. Jamvero id aliquando est utillissimum, imo et necessarium Cum autem Episcopus nequeat hac facultate uti nisi per modum exceptionis, et insuper res sit provisoria . . . appa ret pro bono spirituali publico toleranda esse et quaedam incommoda quae aliquando per accidens esse possunt . . . secùs aliquandò impossibilis esset recta gubernatio . . . "

still retains its utility in our day. No doubt the ecclesiastical spirit of those times was far below the required standard, but how many means of correction had the bishops then which are wanting to us now! Whatever the condition of discipline, it must be admitted that there existed a deeper spirit of faith than we can boast of to-day; and the consequent encouragement which came to superiors from Christian people added to the energy which promoted Catholic activity. I do not agree with the assertion of Dr. Smith,[1] who in order to combat the suspension *ex informata*, uses the following argument: "That our times are no longer the same as those when the Council of Trent enacted the decree in question seems beyond doubt. The moral depravity among no small number of the clergy in the days of the Council of Trent certainly warranted such an extreme remedy as the power conferred. . . ." Who, I ask, is the best judge of the opportuneness of such a measure? Surely the ecclesiastical authority which legislates for us is capable of testing the value of the measures which it applies, and the Roman Congregations, acting with the powers of the Sovereign Pontiff, have shown their disposition with regard to reforming in this point the judicial and penal code of the Church. The Congregation of the Propaganda in an Instruction of October 20, 1884, plainly endorses the *most wise* measure of the Fathers of Trent: "Cum autem occultorum quoque criminum quaeque prodere non expediret, facilis et prompta, nempe a judiciariis formis libera coercitio *aliquando necessaria sit* ad sacri ministerii libertatem et fidelium utilitatem tuendam, hinc, *sapientissimo consilio*, Tridentini patres . . . decreverunt, etc., etc."

The second argument of Dr. Smith is equally futile. "Moreover," he says, "the unfavorable impression which is created among non-Catholics even by the appearance of an arbitrary procedure on the part of ecclesiastical prelates would certainly make it advisable, especially in non-Catholic countries, for superiors to make use of this power rarely."[2]

1 *Elements*, t. ii, n. 1284, p. 318. 2 *Ibid.*

We admit that it should be employed only rarely. But the author in this and other passages implies that the law has outgrown its utility and should be eliminated from the code. Now it must be kept in mind that, as we shall see further on, the right of suspension is not at all arbitrary; all its details are regulated, the remedies which it applies are fixed, and the bishop must be well aware of the risk he runs in using it lightly. It is said that Protestants look upon such power as arbitrary. I would answer that if it is a matter with which Protestants are concerned at all, let them impartially study the discipline of the *ex informata.* They will then find a satisfactory answer to the objections currently made in the press against acts of suspension which the Church authorizes. They will recognize that the hierarchical authority aims at nothing else but the observance of discipline and the avoidance of scandal; and that the methods observed for the gaining of this end deserve the approval of every reasonable and rightly disposed person, when the circumstances of the case are duly observed.

To the other objections usually raised, there is also a very simple answer. The Tridentine suspension is not an irreparable punishment; it is essentially transient. Experience has amply demonstrated its practical utility for preserving discipline among the clergy. Dr. Smith himself acknowledges this and admits that the exceptional character of the procedure—the restrictions which surround it, the vigilance of the Holy See to prevent mistakes, all concur to prevent the measure from normally becoming an abuse.

## III.

Hitherto we have endeavored to give a general idea of the suspension *ex informata.* We now proceed to determine in a more scientific manner its object.

A suspension may be imposed as a mere censure, or as a penalty. In the former case the judge is bound to observe strictly all the formalities prescribed in the case of censures. In the latter, he may pursue one of two different courses. According to the circumstances of the case, he proceeds either

judicially or extrajudicially. If he opens judicial proceedings he has to follow strictly the canonical requirements laid down for such course, that is to say, he has to summon the guilty party, try him according to the forms of the law, and condemn him only after having judicially convicted him of the crime laid to his charge. But let us suppose for a moment, that taking advantage of the power granted by the Council of Trent, he should choose the extrajudicial process. It then behooves him to be extremely circumspect and to bear in mind that his field of action is limited. His whole power is confined to the two points already spoken of:

*a.* To forbid admission to Holy Orders.

*b.* To suspend from the exercise of an Order already received, and, as a natural consequence, to suspend from ecclesiastical offices, dignities and honors, to which we may add the right to deprive the delinquent of his benefice. The last consequence is far from being commonly admitted. Certain canonists look upon it as flowing naturally from the other powers of the bishop. Among them is the learned Professor Santi. He admits, it is true, that we have no authentic decision on this point, but holds that no other view of the matter is admissible if we would maintain the principle, "Beneficium propter officium." By the very fact that the punishment attains its ultimate end, it effects this; and although we should not loose sight of the great principle that penal laws are to be strictly interpreted, nevertheless, we must not forget that "facultas concessa ad puniendum est res favorabilis, quia est liberalitas quaedam superioris concessa inferiori ut magis expedite possit suo munere fungi."[1] Icard objects to the admission of this principle.[2] Pierantonelli,[3] Mgr. Messmer[4] and Dr. Smith[5] also put themselves down as opposed to this assertion. Their authority is of sufficient weight to make us accept their opinion.[6]

1 SANTI, *Praelectiones*, t. v, ad tit. i, n. 22, p 12.

2 *Praelectiones S. Sulp.*, n. 691. 3 *Praxis*, tit. vii, n. 17, p. 299.

4 DROSTE-MESSMER, *Canonical Procedure*, Sect. ii, art. iii, n. 96, p. 101.

5 *Elements* ii, p. 318, 1287-8

6 Accordingly, we would maintain that the benefice is only indirectly affected by the suspension, since it is to furnish the necessary support for the assistant during the time which the suspension lasts.

The dispositions of the Council of Trent being derogative to the common law, are to be interpreted in a strict sense, and we may therefore conclude still further, that the Bishop has no right by an extrajudicial process to pass a sentence of excommunication, to impose the necessity of making a retreat, etc. It is worthy of notice also that only those who are culpable can be brought under the Bishop's sentence, hence an ignorant or incompetent cleric cannot be suspended from his powers by an extrajudicial decision.

It is not unimportant to keep in mind these distinctions, since they are not infrequently neglected in practice. We have thus far given a fair idea of the real character of this punishment. What distinguishes it from the ordinary suspension is the fact that, first it does away with judicial forms (so much so that the record of its infliction is not to be kept in the diocesan archives).[1] And, secondly, that it can be inflicted without first sending the usual canonical warnings.[2] In all other respects it is precisely similar to the ordinary suspension. Consequently, the ecclesiastic who would violate it by performing the prohibited functions of his ministry would incur an irregularity.[3] It has been argued that in case the motives or reasons of the Bishop were groundless, the suspended cleric, after having appealed to Rome, might continue to exercise the functions of his ministry. This is a grave error, for the introduction of an appeal does not suspend the value of an episcopal decree. It is well to give careful attention to this point, and not mistake it for another

1 *S Cong. Conc.* 11 Aug., 1758. *Analecta Juris Pontif.* v. xx.

2 These features should be maintained, if possible, as Mgr. Messmer in the work quoted above, n. 97, p. 163, remarks: "When the Bishop is convinced of the offence charged, and if, after a careful consideration of all the circumstances of the case, he is of the firm opinion that the offence is a secret one . . . he may then pronounce the sentence *ex informata conscientia* which may possibly, coming without any previous admonition or warning, strike the offender like 'fulgur de coelo sereno.'"

3 PIGNATELLI (consult 158, no. 5. tom. 10) is not of this opinion, but he is at variance with the teachings in the chapters "Cum Aeterni" *De sententia et rejudicata* in 6°. and "Cum medicinalis" *De sententia excommunicationis* in 6° cf. *Benedict XIV de Synodo Dioecesano*, lib. xii, chap. viii, No. 5.

case in which such action is permissible. Suppose, for instance, that the Bishop should declare a suspension *ex informata conscientia* for a public crime. He oversteps his authority; he goes beyond his powers; his sentence is null, and hence no attention need be paid to it. The cleric against whom it is directed may continue to exercise his ministry without incurring the least irregularity.[1] It is easy to see how different the two cases are.

IV.

Hitherto we have regarded the Bishop as the proper authority with whom resides the power of suspension *ex informata.* But this does not mean that he alone can make use of it. During the vacancy of the episcopal See, the Vicar Capitular[2] (unless prevented by particular law or local customs) and, with us, the Diocesan Administrator enjoy the same power. The Vicar General rightly exercises it only by virtue of a special delegation,[3] for the Council speaks only of the Bishop, and since it is question here of an extraordinary power, it cannot be attributed to the Vicar, whose authority extends only to ordinary cases. The regular prelate and the prelate "nullius" have the same power over their subjects as the Bishop, and may suspend from the exercise of Orders.

The suspension *ex informata* should be transmitted in writing, affixing the date, etc., in the handwriting of the Bishop or of his secretary acting under special delegation, and who should give notice of the fact. Such is the rule laid down by the Instruction of the Congregation of the Propaganda, Oct. 20, 1884.[4] Such is the correct form,

1 *S Cong. Conc.* in Causâ S. Agathae Gothorum Suspens. irregul., et privationis beneficii. 1853. Cf. SANTI, *loc. cit.*, n. 19, p. 11.

2 ICARD, *op cit.* iii, p. 106.

3 GIRALDI, *op. cit.*, p. ii, sect. 43, nota 11: "An autem competat etiam vicario generali, merito dubitari posset, cum ex cit. cap. Tridentino videatur attributa esse solis episcopis et praelatis."

4 *Instr. S. Cong.*, cit., n. 3: "Hujusmodi praeceptum semper in scriptis intimandum est, die et mense designato; idque autem fieri debet, vel ab ipso Ordinario, vel ab alia persona, de expresso illius mandato."

contrary to the assertion of Pierantonelli, who considered an oral[1] suspension as valid. It would be useless to bring forward as an objection to this the various decisions of the Congregation of the Council.[2] We have to be guided by the most recent decrees, and on this special point we have the very explicit declaration that the suspension *ex informata* "semper in scriptis intimandum." The Bishop should state that he inflicts the punishment according to his discretion, allowed by the Council of Trent.[3] The formulæ usually employed are the following: "Vi Tridentini decreti sess. xiv, cap. 1 de reform;" or "ex informata conscientia;" or again, "ex causis ipsi Ordinario notis." This obligation about covers the formalities required for such cases.[4] Indeed, the usual forms generally demanded even in summary judgments are not exacted here. No, "contestatio litis;" no necessity of hearing the accused party in his own defence, no obligation to summon him.[5] All this is a natural consequence of the following well-known fact; the Bishop is not obliged to lay before the ecclesiastic whom he condemns the motives which led to the infliction of such a punishment. But some judicious thinker will exclaim: That is a crying abuse, and going directly counter to the most cherished principles of natural right, by robbing the accused of a

1 "Suspensio ex informatâ conscientiâ non est quidem suadendum ut infligatur *oretenus*, sed, si fieret, ob hoc haud vitio nullitatis inficeretur." PIERANTONELLI, *op. cit.* vii, p. 235, n. 1, and *ibid*, p. 239: "hujusmodi sententiae sustinentur etiamsi scriptis haud fuerint mansatae."

2 *S. C. Conc.* 14 Sept. 1782, "in Savon." *S C. Conc.* 5 Sept. 1883 cf. *Analecta Juris Pontif.* xx, 84.

3 "This mention of the Council of Trent is absolutely necessary, so that the delinquent may be able to judge of the nature of the punishment inflicted upon him and treat his appeal, or rather censure, accordingly." SMITH, *Elements*, n. 1312, p. 330.

4 The Council of Trent leaves the Bishop free to impose the sentence as he pleases, "quomodo libet etiam extrajudicialiter."

5 BOUIX, *de judiciis*, loc. cit., p. 339: "The Bishop, as STREMLER (op. cit., chap xiii, p. 324) remarks, may, if he deem it right, make a preliminary inquiry, summon the accused, ask for explanations, examine his conduct tell him why he must punish him, but when inflicting the censure he should not refer to any of these preliminaries.

chance of defending himself. What can he do, since he is not to be confronted with his judges, since he is officially ignorant of the crime charged against him, not even having the opportunity of bringing forward means of defense!

This process may seem unwarranted and even tyrannical. But let us not be carried away by sentiment into forming rash conclusions. If the Bishop's sentence were perpetual, if there existed no means of reversing it, we might be justified in forgetting the prudent reasons proposed at the beginning of this article, even the general good of the members of the Christian community, and we might fitly condemn a procedure which violates the most unalterable right—the right which every man has to justice. But this is not the case. The suspension *ex informata* is not of an irrevocable character, and the effectual control to which it is subjected prevents it from becoming dangerous by placing itself in opposition to the claims of justice. We shall speak, further on, in a more detailed manner about these remedies. Let us go on for the moment with the enumeration of the conditions which go to make its meaning clear. We have said it should be given in writing, drawn up by the Bishop's own hand, or by his express orders, duly signed and witnessed. It would seem, however, that the method followed by certain Bishops of forwarding the sentence by mail, even though they take the precaution of registering the letter, is not always without inconveniences, and is a slight departure from the spirit of the Church. The reason of this is that such a suspension should preserve the character of an *absolutely* secret punishment. Under penalty of becoming positively odious on account of the absence of previous defense, this is very well expressed by our distinguished predecessor, in the Chair of Canon Law, Mgr. Messmer, in his excellent adaptations of Droste's treatise, to which we have several times referred. "The Bishop," says he, "must personally deliver it to the delinquent; nor may he employ the post-office to deliver the writing, although the messenger may not have the least suspicion of the contents. For this mode affords no absolute certainty of secrecy. Nothing, therefore,

is left to the Bishop but to cite the person to appear personally, and then intimate the sentence and deliver the writing."[1] This, however, supposes that the delinquent is willing to appear, but experience shows that the guilty parties, forewarned by some inquiries that have come to their ears, or even by mere suspicion of guilt, put an obstacle by their contumacy to the realization of this point. It is not the Bishop's place to go himself and take his sentence to the delinquent's dwelling, even to safeguard the reputation of the latter. On the other hand, we have in this country no court bailiffs. Hence, we must admit that in some cases a registered letter may be the only means to insure the safe delivery of the sentence to the party of its destination.

The Bishop is obliged to express clearly to what special functions in the exercise of the sacred ministry the suspension extends. Of course, a substitute must be appointed to supply the place of the suspended cleric. This substitute should be remunerated from the revenues of the parish, and the amount of remuneration depends on the judgment of the Bishop. The suspended ecclesiastic should likewise comply with whatever arrangement the Bishop proposes, but if he find it too severe, he is at liberty to appeal to the Metropolitan court, or to the Sacred Congregation of the Propaganda. Finally—and this is a point too important to be overlooked—the duration of the suspension should be definitely set down in the sentence that inflicts it. The Bishop has no right to impose *ex informata conscientia*, a perpetual suspension.[2] This principle is so thoroughly admitted in modern ecclesiastical jurisprudence that one wonders why it should be so frequently ignored in practice. Not a year passes by but the Roman Congregations have to examine complaints

1 *Canonical Procedure*, n. 98, p. 164.

2 Several old authors maintained the contrary. (Cf. GIRALDI, *Expositio Juris Pontificis*, p. 11, sec. 43, ad cap. i, sess. xiv, Conc. Trid.) But the resolutions of the Council on which his arguments are grounded have been either interpreted differently, or their very existence has been called in doubt. Recent decisions of the same Congregation are entirely opposed to perpetual expulsions. Since 1777 all the decisions given have been in that sense.

relative to this point and to reverse illegal sentences.[1] In fact, all the legislative documents relative to this matter seem to imply the temporary character of the punishment, and to consider that it should be removed as soon as the delinquent has furnished certain proofs of his desire to amend. The general interpretation of canonists, especially at the present day,[2] is in accordance with this principle. Besides, the decree of Trent does not seem to admit of any other explanation. The suspension, indeed, even considered as a punishment, does not lose its essential character, which is to be at the same time corrective and medicinal, consequently, inflicted only *ad tempus*, not *in perpetuum*, which would, in fact, be equivalent to an absolute deprivation. Everyone feels how serious a matter it is to impose so severe a penalty unless in cases where all the rules of a public trial have been duly observed.

In certain very special cases, the Bishop may judge proper

1 The suspension "in perpetuum," says PIERANTONELLI (*op. cit.* p. 257) . . "aequivalet depositioni seu privationi, ac requirit ne spes affulgeat quod delinquens corrigi vel damna aut scandala illata reparare ullimodo velit: quod valdè difficilis probationis est. Quo fit ut, suspensiones perpetuae ex informatâ conscientiâ irrogatae fere semper revocentur a S. Cong. Conc. . . . ." The author of the *Praelectiones S. Sulpicii* remarks also that the practical interpretation given by the S. Cong. of the Council has always been against the perpetuity of such censures, and he refers to the celebrated cause of Luçon: "Canonista S. Congregationis, cum in suo discursu super causa Lucionensi anno 1848, memorasset decretum concilii fuisse olim interpretatum de suspensionibus etiam perpetuis, addidit: 'Recentiori aevo ab illâ sententiâ recedere censuerit S. Congregatio, aliamque constanter secuta est, qua id velle videtur ut hujusmodi sententiae, praesertim perpetuae (seu indefinitae, quae idem valent ac perpetuae, et sunt mere privationes) haud unquam sunt ferendae, nisi praemissis monitionibus aliisque solemnitatibus ad praescriptum Concilii Tridentini sess. xxi, cap. vi, latas fuisse repererit.'"

2 STREMBER, *op. cit.* p. 328, gives the reasons of this interpretation: "There is," says he, "question here of an exceptional remedy determined upon for unusual and extraordinary cases, where no other is possible. But, as a general rule, no extraordinary or exceptional punishment is perpetual, unless an imperious necessity calls for it. There does not appear any reason why this suspension should be perpetual to enable it to reach the end intended by the Council."

not to designate the term of the expiration of the sentence, and accordingly he may impose it with the received formula "*ad suum beneplacitum.*" Rigorously speaking, he has this right, but it would seem more in keeping with the principles and the procedure recognized by the Congregations, in such cases, to have recourse to the formal process.[1] This suspension *ad beneplacitum* loses its effect as soon as, for one reason or another, the exercise of the Bishop's jurisdiction ceases.[2]

As has been said, the suspension *ex informata* is usually limited in point of duration. It rests with the Bishop to determine the length of time; nevertheless, it may be well for him to remember the wise advice which we read in the 13 Sess. of the Council of Trent[3] addressed to all the members of the episcopal hierarchy. "*Se pastores, non percussores esse meminerint.*" It is sometimes necessary to chastise, but let it always be with regret and in fulfillment of a plain duty. But should it be necessary to go so far, then "cum mansuetudine rigor, cum misericordiâ judicium, cum lenitate severitas adhibenda est, ut sine asperitate disciplina populis salutaris ac necessaria conservetur, ut qui correpti fuerint emendantur, aut, si recipiscere noluerint, caeteri, salubri in eos animadvertationis exemplo a vitiis deterreantur; cum sit diligentis et pii simul patris officium, morbis ovium levia primum adhibere fomenta; post, ubi morbi gravitas ita postulet, ad acriora et graviora remedia descendere, sin autem nec ea quidem proficiant, illis submovendis

1 Cf. litt. *S. C. Episcoporum et Regul.*, Episo. Miletano. 17 Sep 1867. The Congregation blames a bishop who maintained a suspension *ex informata conscientia* for several years against an alleged unworthy pastor, who had not been tried in the usual way.

2 This is absolutely certain in case of the death or removal of the Bishop. It is not so clear when there is question only of the Bishop's translation. The reason why the suspension ceases, is that the sentence being imposed without previous judicial sentence, there is no possibility of justifying it, but when the Bishop is merely transferred to another See, he may give the reasons which prompted him to impose such a punishment. We are rather inclined to think that in all these cases the suspension ceases.

3 *Council of Trent*, Sess. xiii *de ref.* cap. i.

caeteras saltem oves a contagionis periculo liberare." These magnificent words, so full of the true ecclesiastical spirit, where charity and justice meet in an admirable embrace, deserve to be inscribed in golden letters in the memory of all those to whose authority a portion of the flock of Christ has been confided. How, then, is the Bishop to decide with regard to the duration of the sentence *ex informata.* According to what has been said, he should rather lean towards mildness than to the side of severity. Consequently, he will rarely exceed the period of two or three months, which, in the common opinion of canonists, is regarded as a notable length of time. It must be remembered, of course, that all depends on the nature itself of the crime, of the disposition of the one who has had the misfortune of being guilty of it; on considerations regarding public order, the scandal given the people, the disrepute brought upon ecclesiastical dignity and on a thousand other conditions of which the Bishop is the proper judge. Stremler[1] expresses himself thus on this point: "It is impossible to give a rule concerning the time for which the suspension *ex informata* can be inflicted. We have consulted, on this particular point several persons competent to judge in this matter, and all were not of the same opinion. But, from the general tenor of their answers, we believe that two or three months constitute a considerable length of time, beyond which we should rarely go. To exceed the limit of six months would require circumstances so exceptional, that they are very rare, although the judgment must in all cases be left to the prudence of the Bishop." Smith[2] adopts this rule. Messmer, founding his opinion on the authority and example of the Analecta,[3] says positively: "Canonists contend that the Tridentine suspension should not continue longer than six months. If it be longer than a year, the S. Congregation, will, upon petition of the suspended cleric, readily remove it."[4]

1 *Des peines et censures ecclésiastiques*, chap. xv.

2 *Elements* ii, 1317, p. 333.

3 *Analecta Juris Pontificii* xiv, 1975, xix, 1129.

4 *Canonical Procedure* loc. cit. No. 96, p. 161.

In the succeeding chapters we shall review the causes for which the Bishop may inflict censure *ex informata*, and the remedies to which ecclesiastics, who incur this penalty, may have recourse.

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## THE UNPUBLISHED LETTERS OF ARCHBISHOP SEGHERS.

FROM THE COLLECTION IN THE AMERICAN COLLEGE, LOUVAIN UNIVERSITY.

CARDINAL NEWMAN tells us that he used to experience a special delight in reading the lives of the Saints of the first ages and in dwelling on their character and actions, because "we know so much more about them than about the Saints who came after them." These early Saints have unveiled to us the details of their every-day life; they have given to us what is best of all, the motives of their doings, a glimpse of their hidden, interior, yet withal truly human lives. We possess letters written by them to friends in which they speak of their joys and sorrows and show us how they actually thought and felt under extraordinary trials and in their heroic efforts to serve God and His holy

Church. In their correspondence they give us unconsciously a biography of themselves and a true history of the circumstances in which they lived and acted.

A large and well-written "Life of Mgr. Seghers," by the Abbé de Baets, Secretary of the Bishop of Ghent, and a near relative of the illustrious Archbishop, has just appeared in French. This work reads like a romance from the early days of Christianity, and yet is a solid piece of history of our own times and of the Church in our own land. The learned author evinces the qualities of a conscientious historian, while his glowing style is token of a warm affection for the great son of Catholic Flanders. Dr. de Baets drew from reliable sources; he had at his disposal, among other material, the rich correspondence of Archbishop Seghers with Louvain College; and this he has used with great care and historical acumen, especially in the verification of dates and facts which go to show the steady progress in sanctity which led the heroic Bishop to find the martyr's crown in the snow fields of Alaska. But evidently it was not the purpose of the author to give us the interior life of the Archbishop. He rather aimed at drawing the grand outlines of a great masterpiece, picturing the noble form of a modern missionary and apostle. The letters which I propose to present to the readers of the ECCLESIASTICAL REVIEW are known to the biographer of the saintly Archbishop, but as they were all written in English Dr. Baetes did not, as he suggests in one place, attempt to translate them, feeling that they would lose much of their charm in a French translation.

Our present purpose is, therefore, to supplement, to a certain extent, the "Life of Seghers" by a more exhaustive use of the Archbishop's correspondence, and thus to render the reader more intimately acquainted with the sentiments which animated the saintly hero, who is thus allowed to speak in his own words. In perusing his letters, we become conscious of his presence; we realize the lofty thoughts and noble aspirations of his great soul amid its trials and sorrows, its hopes and joys, its disappointments and dejections. We feel that we are holding converse with a truly apostolic man,

a man of marked singleness of purpose and of a deep, abiding love for God. "God and God alone is his whole aim," wrote a fellow priest in 1864 concerning young Father Seghers; "I like him chiefly on account of his zeal and disinterestedness."

For the better understanding of the Bishop's correspondence, I shall put it in form of a connected narrative by filling up the intervals which occur between the letters with intervening incidents of his life, thus enabling the reader to trace the motives which prompted the activity of the great Archbishop. I begin with a brief outline of his life.

Charles John Seghers was born in the quaint old city of Ghent, Belgium, December 26, 1839. He made his classical studies at the Jesuit College of St. Barbe, in his native place. In 1858 he entered the theological seminary of Ghent, whence he went to the American College, Louvain, in order there to finish his course. He was ordained a priest in Malines by Cardinal Sterckse, May 31, 1863. Sailing from Europe on September 14, 1863, he arrived in Victoria, Vancouvers' Island, November 19. In 1869 he accompanied Mgr. Demers to the Vatican Council in order to act as the Bishop's special theologian. Four years later, on June 29, 1873, he was consecrated Bishop of Vancouvers' Island. During the first year of his episcopate he visited Alaska. A second missionary expedition to that bleak country was undertaken by him in 1877, when Father Mandart accompanied him. They both spent more than a year in untold sufferings and privations among the Indian tribes of Alaska. He was appointed Archbishop of Emesus, i. p. i., and coadjutor of Oregon, December 10, 1878. Before leaving Vancouvers' Island he again visited Alaska and established a mission with a stationary priest in Sitka. On the 10th of December, 1880, he became Archbishop of Oregon. With the approval of Leo XIII he resigned his See and was reappointed to Vancouvers', March 7, 1884. In 1886 he undertook his fourth and last apostolic journey to Alaska. It was during this expedition, while on the banks of the Yukon River, near Nulato, that he met with his death at the hands

of a mad assassin, on November 28, 1886. With his own blood he sanctified the soil of Alaska, and justly deserves the title given him by Cardinal Gibbons :

*The First Martyr of Alaska.*

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The date of the first letter at hand carries us back to the earliest period of his priesthood and missionary life in the Bishop's house at Victoria, Vancouvers' Island, B. C. He writes to the Rector of his old Alma Mater, and conforming himself "to the patriarchal custom of the old country," he sends his best wishes to Professors and students of Louvain College for the new year 1864, praying all best blessings for spiritual and temporal happiness upon them. Then he continues :

"I suppose, dear Father Rector, your desire to receive a faithful description of the place and of my work here. But I am afraid of acting rashly by giving my opinion on things with which I am scarcely aquainted ; still you want to hear something. Mgr. Demers is a good-hearted, zealous bishop ; he seems to be very intelligent, though he is not a man of learning. His wandering life did not afford him much opportunity for study. He was working on the mission in Oregon two years before Father De Smet. He shows toward me an affection that few children can find in their own parents. For instance, he does not allow me to fast, although he fasts himself ; he began to buy lots of things which he thought indispensable for my comfort ; I had to stop him from going further."

He fears the Bishop will not send him to the Indians for whom he would love to work ; yet he trusts God will give him "the spirit of submission to his Bishop," with whom he keeps a common purse of all that is received in church, which means of living he finds "less troublesome" than a regular salary. He has "all he can wish for ;" "the only complaint I have to make is that my position here with the Bishop is a great deal too nice." After having given an account of his "temporal position," he mentions his "*ordo diei :*"

"I rise at five o'clock, make my meditation, after which I say Mass. We take breakfast at half-past seven ; after a little chat, I make my spiritual reading and say Little Hours ; then study or visits in town with the Bishop.

After dinner I say Vespers. Later on I say Matins and Lauds. We take supper at half-past seven, after which I study Chinook with the Bishop, who knows it perfectly; then write letters, etc. Since my arrival at Victoria I have not studied very much. My chief occupations at present are: Preparing my sermons for Sunday, rehearsing with the choir for High Mass and Vespers and playing the harmonium, decorating the altar and keeping the church clean. As soon as I know enough of Chinook, I intend to visit the Indian camps, where I expect to find children to be baptized. Those Indians do not come to the priest unless they want medicine for the dying. Through the Bishop I became acquainted with the people of the town. The population of Victoria is about five thousand; during winter it increases considerably, the miners coming in from the snowy and icy gold mines of the Frazer River and Williams Creek."

Father Seghers now gives a quaint description of Vancouvers' Island, and the discovery of its gold mines by the Hudson Bay Company, with great prospects for Victoria. The diocese is very large in territory, as it comprises "all the islands from Vancouvers' Island to the Strait of Behring, Nouvelle Bretagne, that part of British Columbia which lies east of the Rocky and Cascade Mountains and Russian America. If our Bishop had twenty-five priests more, he could give them missions at once. 'Messis multa.'"

"We have a small church for Catholics, who number about 1,500, good and bad. We also have a convent of twenty-three sisters; at their chapel people can hear Mass. These sisters are the most pious and zealous women; they teach children of every and no creed. No school in Victoria can compete with the Sister's school for excellence. They soon will open a school among the Indians in Cowatchin." (Here follows a gloomy picture of the moral condition of the inhabitants of Victoria;) "they think and dream only of gold and talk only about money; they are so immoral that it makes us tremble for the future of Victoria and fear divine punishments. The Indians are corrupted by the wicked white people; they often come in canoes to sell and prostitute their wives and daughters for whiskey and money."

Still he entertains great hopes for the conversion of the town, because Bishop and priests are respected and "the Sisters are enjoying a reputation and popularity which promise the brightest success, and the people place a boundless confidence in them." The Indians who live near the town he "considers as a prey of hell, being even in their temporal concerns the most unfortunate beings in the world. Our influence can only be exerted on their children."

Those gentlemen of the American College

"who wish to come to Vancouvers' Island may be sure that they will enter into an arduous life; the winter season on the mainland is both long and frightfully hard. The Bishop wishes they should know German and French, besides English. But, tell them, dear Fathers, not to read, or, if they have read, not to believe what Father De Smet has written about Oregon and its Indians. . . . My Bishop and all the priests here attest that (I say it with reluctance, yet for the best) nothing is more outside the truth than those letters; they have been written not by Father De Smet, but according to some of his notes by other Fathers of his Society, who never, in this life, saw a part of the country described or a single one of its inhabitants."

"All the hopes of Bishop Demers are directed toward our American College at Louvain." From there he expects men imbued with the apostolic spirit to spread the Gospel in those wild and bleak regions of the Northwest. If the Rector desires more information about Vancouvers' Isand, Father Seghers is willing to "use a part of the night to furnish it." And, indeed, many a promising Levite was won for the American mission by the burning words of Father Seghers' letters.

Four months later (April, 1864) he confesses to the Rector that he makes "no progress in English," though in the same letter he betrays a pretty good acquaintance with it, as the reader may judge from the following lines. He is now obliged to speak French all day and scarcely finds time to read an English book. "And yet I have to preach in English every Sunday, and three times in the week during Lent." He is satisfied with his situation.

"I had the happiness to reap some fruit from what others had sown. I had several men at confession at Christmas, who had neglected for a long time to cleanse their conscience; but as for the good I have done myself, I assure you it is o. (null). However, I do not lose courage, but trust in God that after some time things will improve. I have succeeded in bringing people to the Church through the charming influence of European music." . . . "I keep as much as possible in solitude. I visit people only to take up collections or to attend sick calls. I hope prayer will save me from the many temptations to which I am exposed through pride and the flattery of others. I entreat you, dear Father, to help me by your prayers; for if one of your children needs your assistance and heavenly grace, it is myself. After all, I am happy here, and I did not as yet lose courage for half a day. I feel always as cheerful as I did in the old country."

At this time the large diocese was divided by making of British Columbia an Apostolic Vicariate, with Mgr. d'Herbomez as its first shepherd. Word also was received of the appointment of Rev. Father Morrison as coadjutor to Bishop Demers. Bishop Morrison was to come with a band of priests to Victoria. The missionary zeal of Father Seghers threw his mind into an unsettled state. Vancouvers', with the arrival of new priests, would be comparatively well provided, while British Columbia, with five times the size of the diocese of Vancouvers', had only a handful of missionaries. There he would also have a chance to realize the dreams of his sacerdotal life to work among the savages. He submits his plan to the Rector and asks for his decision.

"If you advise me to leave, I shall pass the Strait and plunge headlong into the gigantic mountains of the American mainland. As for the dangerous climate, I do not mind it; dangers there are similar to dangers here. But I assure you that the idea of leaving the Island does not come from any dissatisfaction, because other priests are coming. . . . . I cannot but rejoice at the increase of apostolic workers; they will improve our missions greatly. The only motive that inclines me to start for the mainland is, as I told you, the want of missionaries in that country.

He promises the Rector that he will blindly follow his advice. He then gives an account of "things in Victoria."

"We have to deal here not with American people, but with a population that judges and acts in an English way. They are a great deal more critical than the people in America. The authority for pronouncing English here is Walker, not Webster. They often laugh at my 'American pronunciation' of English.—Let the gentlemen of the College who are coming to Vancouvers' bring along a large piece of oilcloth and a strong umbrella, for rain and wind are 'l'ordre du jour' here. A priest must be a 'gentleman' evidently. The other day I preached, and do you know the effect of my sermon? Well, it was remarked that my hair was not combed nicely. One morning during Mass, the people noticed, in the ardor of their devotion, that my shoes were not well polished. An Irishman lately presented me with a pair of dandy shoes because he could not see his priest walk in boots, and he wanted me to accept a pair of white stockings because he felt indignant in seeing me wear black ones. *O tempora, O mores!* I have a chance to imitate St. Paul: '*Omnibus omnia factus sum.*'"

Practical hints for newcomers, especially for John Brondel (now the beloved Bishop of Montana), for travelling and books to be brought along, are contained in this letter. He

is sorry he has not much time for theological studies, yet he succeeds in making his spiritual reading every day in some English ascetical work. The climate is rather severe on a weak chest, yet he has not been sick "for one minute." Father Rector must, however, continue to pray for him and "the abandoned diocese." "We have only three Catholic missions among the Indians. In Queen Charlotte Island there is no priest at all, and in British Columbia there are but three missions. What an immense field for the heart of a zealous priest!"

The difficulties of the Indian missions are great.

"The Indians expect the priest to support them rather than that they support the priest. They are very superstitious and exceedingly lazy. Drunkenness and debauchery, two vices they have learned from the whites, render conversions difficult. Success cannot be expected but after several years spent working for them. Yet those who turn Christians give valiant examples of virtue. The training of Indian children yields such abundant fruit as to fill the heart of a missionary with great consolation."

"Every day I am more convinced of the fact that it is nonsense to make nice plans; for nearly all our projects meet with unconquerable obstacles, whereas very often a circumstance prepared by heaven reminds us of some good to be done which we otherwise would never have thought of: we then find ourselves capable of executing things a thousand times more successfully than if we had obstinately clung to our schemes. '*Homo proponit, sed Deus disponit*'. The chief thing to be taken care of is to avail oneself of the circumstances that present themselves, sometimes in so happy a way that they cannot but be ordered by the powerful finger of God. For the last week we are enjoying the most beautiful weather in the world."

He finishes the letter with the expression of deepest attachment and gratitude to the Rector.

Without awaiting an answer for the solution of his own difficulties, he wrote about a brother priest and former student of Louvain who was in imminent danger of incurring the Bishop's displeasure for his imprudence. Bishop Demers, though a truly zealous and apostolic man and a tried missionary, acted at times "very hasty" and off-handed with his priests, and in his impetuosity found it often hard to bear with the slightest dissatisfaction on the part of the ecclesiastics. He never seemed to have been popular, neither with priests nor people. Father Seghers asked the Rector to send some words of good counsel to the priest in question,

knowing that "his influence will be powerful" on him, and asking a share of it for himself:

"I wish from the bottom of my heart that, if you know anything wrong about me, you would instruct and warn me by your paternal advice and direction. I shall receive your admonitions with respect, gratitude and submission."

As to the difficulty of harmonizing with the Bishop, he consoles himself with the sacred words:

"With men it is impossible, but not with God; for all things are possible with God. Oh! Reverend Father, if *I can live and die in these missions, what a crown of glory I may expect in heaven!*"

Rumor just reaches the Island that Father Morrison will not accept the mitre on account of ill health. If the report proves true,

"I will have to stay on the Island and will most likely be sent to the Indian Missions of Nonaimo or Corviehan. Up to the present, those two missions are without priests; the Bishop was too poor to support priests there. Please give good advice to my uncle to send me all the money he can."

Seghers had lost his parents when a child; he was reared by his uncle.

And the old uncle of Ghent was never stingy with his nephew, but frequently sent money and books and clothing to his beloved Charles. America, I fear, will never be able to repay the debt of gratitude which it owes to Flanders; but Catholic Americans will be noble enough to ***remember***, at least, how Catholic Belgium has, for a number of years, educated and supported many of the bravest priests that ever preached the Gospel in America. And, to the present hour, she is tireless in sending apostolic men to the hardest missionary posts of the far West, and providing many an altar on American soil with vestments and all that is needed for the celebration of the Holy Mysteries.

Father De Nève answered Father Seghers to stay in Victoria and to follow the advice of his Bishop in all such matters. A beautiful letter came as a reply to the Rector:

"I have received your precious letter, and I thank you heartily for the good advices you have sent me. Be sure that such things are of the greatest value for us, and that they are extremely welcome to us. It is the misfortune of a missionary priest, that while people look up to him and are warned by him, he has nobody whose example can encourage him, and very

seldom he meets with good advice from others: left to himself, he should read spiritual books, but hard and constant work often prevent him from occupying himself with ascetical works. But, after all, we experience every day that Divine Providence watches over the missionaries; we need not be afraid as long as we keep within the lines of prudence. You tell me in answering my question concerning what I ought to do in the division made between Vancouvers' Island and British Columbia, that I should comply with the wish of my Bishop. Indeed, I do not venture to speak about it to *him:* for if I did, I know I would cause him much pain and sorrow. I am the only active priest in Victoria. The Oblate Fathers have to attend to their College. The French priest who is staying with us cannot render much service as he knows no English. So if I departed the Bishop would be left entirely alone with the work in Victoria. We may be a long time without receiving any missionary help. And as my doubts about staying here arose from the prospects of an increase of our forces, I now have to stay."

Father Seghers at that time was still a subject of his native diocese of Ghent, whose Bishop refused to give him an "exeat" in order to allow him the fullest liberty of returning.

"I do not like to write to the Bishop of Ghent. He has other matters to attend to than to read letters of gratitude. But if you have an opportunity to talk with him, please express to him my gratefulness for his kindness. I certainly will avail myself of what I owe to the generosity of the Bishop of Ghent, to keep at liberty with regard to any engagement in any diocese. However, my inclinations, since my arrival here, are to spend and end my life in Vancouvers' Island."

"Our College, in charge of the Oblate Fathers, is making great progress and is ahead of all the other schools in town. The Fathers have now eighty pupils, mostly Catholics, with some Jews and Protestants. They will probably reach the number of a hundred boys before New Year's. There is one obstacle they have to cope with, the intolerable pride of English people. England thinks she is in every respect the first country in the world, and from her pretended elevation she looks down with pity and disdain upon all other nations. English people keep more or less together in this colony, while all other nationalities, Irish, French, Spanish, American, etc., mingle and sympathize. Hence, some English gentlemen, though aware that no education is equal to that given in our Catholic schools, in their haughtiness and national pride, would consider it a frightful humiliation to commit their children to the care of 'foreigners.'"

"Our convent school is prospering under the efficient care of the Sisters of St. Ann. The building is crowded with girls. The Sisters are full of zeal; they also keep boarders and support an orphanage, and the other day, when there was question of starting a hospital, they declared themselves willing to take charge of it. May God bless them! In July they had a public examination, at which the Governor presided and afterwards gave

out the premiums. He bestowed great praise on the educational work and self-denial of the good Sisters. One more such examination, and all the schools for girls in town will break up."

"Next month, Father d'Herbomez will be consecrated bishop of Miletopolis (in partibus infidelium) in our Church in Victoria. We expect the arrival of the Archbishop of Oregon for the second Sunday of October to preside over the ceremonies. On the last Sunday of the same month Mr. Maloney will be ordained. This young clergyman arrived on July 12th from All Hallows; he is full of zeal and good dispositions. I hope he will be a blessing to the diocese. Dear Father, help with your prayers and advice your affectionate son in the Lord, C. S.—"

Bishop Demers appreciated the extraordinary qualities of Father Seghers, whom he called, in a letter to the Rector, "the priest according to the heart of the Lord, the zealous worker who had but one end in view, the glory of God and the honor and triumph of the Church." He placed great confidence in his ability, and entrusted to him the care of his diocese during his temporary absence in California.

(*To be continued.*)

WILLIAM STANG.

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## THE CENTENARY OF THE PRODIGIES OF MARY.

THE annual celebration of the Feast of Prodigies of the Blessed Virgin is assigned in the calendar for the clergy of the city of Rome to the 9th of July. This year is the centenary of the occurrence of the miraculous events commemorated, and will be marked in that city, and in others where similar events occurred, by a special service of prayer. A solemn Triduum is to be celebrated in the Church of the Gesù, as well as in the other churches containing one or more of the miraculous pictures which signalized the power and compassion of Our Lady. There are other pictures of the Madonna which, although not hanging originally in the churches, contributed to emphasize, by their own miraculous manifestations, the benign solicitude of the Blessed Virgin. These, now dimmed by age, will be restored as far as possible, and, splendidly shrined, will receive the honoring praise of the faithful. A feature of the celebration will be the publication of a summary of the inquiry instituted a century ago into the authenticity of the miraculous facts. The Primary Confraternity of the Children of Mary has offered the pages of its publication, the *Figlia di Maria*, as a medium for impressing the solemnity and the nature of the occasion on the minds of the people. All this we learn from the *invito sacro* issued by the Cardinal Vicar of Rome. In many ways the approaching celebration appeals not alone to the interest of the localities where it is to be held, but as well to that of all the devout clients of Our Lady, scattered, indeed, throughout the world, but united in the one grand, spiritual kinship of the children of Mary. It may likewise attract the attention and engage the interest of many who not only will not recognize such kinship, but will find in the celebration but another proof of the survival, in this age of the electric light, of the darkness of mediæval superstitions. Others will take a psychological rather than a religious standpoint, and will review, with profound erudition, this latest phase of human credulousness. There will be food for every palate, devotion for the devout, sneers for the

bigoted, "a gentle shock of mild surprise" for the psychologist.

It is not with the desire of becoming a purveyor of marvelous stories that the present writer has thought fit to notice at length either the "Prodigies" or their commemoration. The exploiting of religious marvels must, in our American atmosphere and in this age of electric light, argue imbecility in the exploiter, if he credits his own wares, and an unworthy playing upon the imbecility of others if he does not credit them. Our Catholic press is somewhat of a sinner in this respect. If an argument may be based here on the law of supply and demand, we must suppose that the laity is hungry for such fare. We do not think the laity relishes it, however. It has grown fastidious even with healthful meats —how shall it stomach gross ones? It is a pity that any Catholic paper should have noticed with anything but distrust, or indeed that it should have noticed at all, the "revelations" of Mlle. Couesnon, or the new Lourdes suddenly located in France. The real miracles of the old Lourdes are good fare for all, for they have been well tested. We can afford to wait for a similar authentication of the new wonders before heralding them to the sceptic, who will find in their failure a new thesis; or the scoffer, a fresh sneer.

Our purpose is not the exploiting of new marvels. First of all, the marvels are not new; and, secondly, they have been already largely exploited—a century ago in an Italian work, which concerned itself wholly with them, and in a French and an English translation; and to-day in our Catholic press. It may happen that the secular journals will have something to say about them and their modern commemoration, something which certainly will not be a pleasant word. It is therefore likely that the priest will find himself appealed to for information and perhaps even for a definitive judgment respecting them. We do not envy this court of appeal. The task set before the judge is not elective, and we surmise, not very grateful. A humble part of our present labors is to offer some information, and to indicate where a fuller supply may be found; and a more

ambitious, but less satisfactory part, is to suggest points of view from which to survey the information critically, as well as some considerations that may help to a judgment or an opinion.

Before retailing the Prodigies commemorated in the centenary celebration, the writer feels the propriety of fortifying himself and his readers alike by a remembrance of the many miraculous events narrated with a simplicity which appears almost naive, in the Old and New Testament,—not that the "Prodigies" have at all the same claim on our credence as the scriptural miracles, but because events surrounding both smack of what the Apostle has sublimely termed "the foolishness of God." One of the scriptural miracles or marvelous facts which have furnished food for every palate is the story of Jonas and the "whale." Thus is the narrative commonly labeled: without, however, the inverted commas, which have been inserted here for the reason that the whale, rejected by the scepticism of popular science, has again recently, as often before, been rejected by a scientific apology for the literal interpretation of that narrative. We once heard a young lady—not a Catholic—ask in languid cadences, "But do you really believe all about Jonah and the whale?" She voiced the critical unbelief of the sceptic as well as the frequent, though probably unformulated, doubt of the believer. The vindication of the scriptural history has assumed various shapes. Hermeneutics is a bewilderingly elastic and comprehensive science. It is the Hamlet that can confound every theorizing Horatio—comprising, as it does, "more things in heaven and earth than are dreamed of in" his philosophy. There is not a difficult, embarrassing, or baffling question to which it cannot give at least a reply, if not an answer. And so of old it suggested that by "whale" might have been figuratively meant the depths of the sea; or that the "great fish" might have been the denomination of a certain kind of boat (fishing craft?): or that a real fish, whether a cetacean or not, might have been providentially prepared, whether instantly or from long years of growth, for the literal task of housing the prophet.

Would it be irreverent te recall the sympathetic and courtly answers of old Polonius to the speculations of the melancholy Dane as he gazed at the single cloud?—it was like a camel, or a weasel, and very like a whale! And yet, any one of these suggestions is more reasonable than that of Rosenmueller and other commentators, who would make of the story a myth introduced for a good end, but taking its origin from the (Lycophron's) recital of how Hercules, rescuing Hesione, was taken into the sea-monster's jaws, and after three days was thrown out again. This myth probably took its rise from the history of Jonas. It would be rather difficult to treat the whole story as other intractable narratives have been treated by the higher criticism, since our Saviour appealed to it as a type of his own burial and resurrection—gave it as a "sign" to a wicked and adulterous generation, stupendous, indeed, and therefore, if verified in himself, of irresistible authority for compelling belief in His divinity. "The sign of Jonas the prophet" was to be of such unique value that St. Paul could say that he considered our faith as vain if the type contained in it were not verified.

The kind indulgence of the reader is solicited for this digression, and for some slight elaboration of the suggestion contained in it. We fear to open the subject of the Prodigies of Mary without an attempt to remove what we conceive to be the greatest stumbling-block in the way of a patient attention to them, if not an acceptance of their authenticity. The digression is rendered almost necessary for putting the reader in a fit frame of mind for contemplating these wonderful accounts of miracles wrought a century ago in the humblest instruments and in what seems to be a childish manner—for contemplating them, if not with credence, or even respect, at least with patience.

The foundation reason, then, for giving but a feeble assent to the story of Jonas lies, we think, not in its scientific impossibility, or in its natural improbability, but rather in its lack of necessity, and its seeming childishness. Men are willing to accept without questioning the assertion of physical marvels—for these lie in a sphere of knowledge very

remote from the test of an ordinary lay criticism; but they will immediately view with suspicion the narrative of marvels in the moral order—for these lie within the ken of our own experience, and are subject to the same familiar principles and embarrassments and limitations experienced intimately by everyone. We accept the fundamental marvel of creation, but seek to question the wisdom of the ordinances that govern it. We do not deny that God could have made a fish to swallow a man, but we are inclined to question a well-authenticated narrative of such an occurrence. Why? If we probe deeply enough into our consciousness we shall probably find the reason to be, that *we* should not have accomplished a similar purpose in such a "childish" way. Nevertheless, it would seem that we are taught by our Lord's authentication of that wonderful event to accept the unpleasant conclusion that "God's thoughts are not our thoughts, and His ways are not our ways."

The real objection of non-Catholics to modern miracles lies not in their scientific impossibility—although this is often the reason alleged; not in their religious improbability—although those who will not accept Catholicity will of course distrust its possession of a wonder-working inheritance; but it lies in the inadequateness of the means to the end; in the employment of instruments which would never have recommended themselves to our finer discrimination. It is true that the Old and the New Testament alike are full of precisely such marvels, operated in the same spirit of inadequacy of means, with the same congeries of unmeaning adjuncts. What peculiar virtue inheres in relics? Why should not He who is to be worshipped in spirit and in truth operate wonders through the sole power of that prayer to which He has promised all things? Yet the fourth book of Kings contains a strange story of a corpse which, thrown by accident into the sepulchre of Eliseus, happened to touch the bones of that prophet, and was forthwith made animate once more. This foolishness of God appears again in the Acts of the Apostles, and with still more unmeaning adjuncts. Not the bones of

St. Paul, but even handkerchiefs and aprons brought from his body to the sick, were clothed with such a tremendously miraculous power as to expel diseases and wicked spirits (xix. 11). The incommensurateness of means with the end sought—and attained !—shines out more clearly in the statement contained in the fifth chapter of the same book (v. 15). Our common sense vision of the fitness of things must surely become very hazy by the intervention of the shadow of the Prince of the Apostles—many sick being healed by it ! So much for the relics. But what virtue can be conceived to find a favorite habitat in one place more than in another ? Could not the Lord have passed by Elias in the "whistling of a gentle air" as well under the juniper tree in the desert, as by the "Mount of God, Horeb ?" What special benediction can be conceived to hang over Lourdes or Beaupré ? And why did the almighty power of Christ select the waters of Siloe as an instrument of a miracle which at once recalls that of the cleansing from leprosy of Naaman the Syrian ? Why, indeed ? Unless that be true which St. Paul asserts, that God hath chosen the foolish things of this world that He may confound the wise ; the weak things, that He may confound the strong ; the base things of the world, and things that are contemptible, and the things that are not, that He may bring to naught things that are—that no flesh should glory in His sight.

In the case of an apparent miracle we should not, therefore, question whether the instruments or adjuncts were suitable or sublime rather than simple and unassuming. The essential question is one of fact. Neither should we stumble on the rock of its seeming lack of a *raison d'être.* There is, of course, a cardinal principle in apologetics and exegetics, that miracles should not be invoked—a sort of *deus ex machina*—to settle difficulties which really do not postulate them. Such a resource is too easy of access, and would ultimately beget a self-complacent slothfulness in the intellect similar to that which prevents the Hindu philosopher from troubling his mind with the query, What supports the tortoise that supports the elephant that supports the earth ?

The motive behind a miracle belongs to a discussion which must follow, and not precede, the grand, primary question of the fact. The absence of any intelligible motive, instead of impugning the fact, becomes then only one of the many limitations of our intellect. To how many of the miracles wrought by Elias shall we assign an individualizing motive, indeed, any other than the scriptural one, that "God is wonderful in His saints"? Eliseus prayed for double the spirit of Elias, and wrought just twice as many recorded wonders. To how many of these shall we assign a motive commensurate with the means, or a means commensurate with the end?

It may happen that the motive, hidden from view when the marvellous event took place, will appear in splendid guise at some future time. To the Eternal God, a thousand years are but as a day. The means provided for the safety of Jonas seemed unnecessary and childish. And the motive behind the whole event and the narrative recording it, doubtless eluded the skill of the Doctors of the Law as well as the spiritual insight of the unwitting people of Jewry. The miracle lacked sublimity, point and a *raison d'être*. Did anyone, learned or unlearned, question the fact? Yet eight centuries were to elapse before it should receive its authentic interpretation, and be elevated to its sublime position as typic of the burial and Resurrection of Our Saviour. Verily, the foolish things have confounded the wise. But Science? In our own days (as formerly, too, in the authorities quoted by Cornelius a Lapide, Delitzsch, etc.), the discoveries of science have established not only the possibility, but the verisimilitude of that marvellous story, as far as the swallowing of Jonas by the fish is concerned. A defence of the literal interpretation of the Biblical narrative was made recently by M. Courbet, in *Cosmos* (Paris, Mar. 7), who draws a distinction between "whale" and "sperm-whale," and shows that however impossible it be for a whale to swallow anything so bulky as a man, the sperm-whale, so-called, can do some wonderful things in the matter of deglutition. One of these huge animals, it has been reported,

was captured alive during the scientific expedition made in 1895, by the Prince of Monaco, on the *Princess Alice*. It measured forty-four feet in length. Before dying, it cast up several large cephalopods, three of which measured over a metre in length. On opening the huge animal's stomach there was found amidst the contents the visceral sac of a female so long as to lead to the estimate of over six feet as its original length. These facts, communicated by M. Joubin to the Academy of Sciences, show clearly that the sperm-whale, the cetacean implied in the Ketos of the Septuagint, the piscis grandis of the Vulgate, can swallow masses larger and heavier than a man. But how could Jonas survive in the heat and stench of the stomach? M. Courbet infers its natural possibility. It seems preferable, however, to accept a miracle here.

Like this story of the Great Fish that swallowed Jonas, the recital of the prodigies, operated a century ago in certain pictures of the Madonna, will at first sight seem childish and pointless. Neither faith nor fidelity will suffer if it be regarded with a feeling of distrust. It is not the purpose of this article to attempt to bring conviction to the mind, but merely to discuss the grounds on which the facts were considered well authenticated. But, while the stupendous character of the marvels related calls for very unquestionable evidence to support them, it would seem to be unreasonable to reject them on the ground of childishness—the profoundest thinkers are but as children before the depth of the riches of the wisdom and the knowledge of God, whose judgments are incomprehensible, and whose ways inscrutable; or on the ground of their apparent lack of a *raison d'être*—time usually vindicates all things of Providence. The marvellous, though it may defeat human speculation as to its motive and its instruments, must yield to human reason as to its evidence and authentication. These are positive values, the former are problematical. However much a Fact confounds us, we may not regard it as a Fancy. The sand of the desert may furnish security to the ostrich, but not safety. A preconceived theory with respect to the impossibility of miracles is a wholly

unsatisfactory and wholly unscientific frame of mind in which to estimate the value of evidence. No theory can validly disprove facts—they are too stubborn for that. Philadelphians will recall the discussion started in a certain society of physicians by the fact of an astounding cure wrought at Lourdes in favor of a patient who, declared by all competent medical authority in that city to be hopelessly incurable, was carried to a transatlantic steamer, and returned home after a perfect cure at the well of that shrine. The fact of the incurability of the disease was incontestable; the fact of the cure was incontestable. The witnesses to both were eye-witnesses of scientific training. If evidence could ever lead to inference, this was the occasion. The limitations of human speculation had been reached. Was it in accordance with scientific procedure in reaching a conclusion from evident premises, not, indeed, to deny the facts—these could not be gainsaid without a denial of all evidence, and the removal of all the foundations of physical science; but to deny the possibility of the only possible inference from the facts? If the old proverb means anything, the inference was inevitable, that God's opportunity shone out in man's extremity. But a certain very eminent physician declared his scientific creed in the very unscientific statement, that he, for one, *did not believe in miracles!* Inexplicable on any other grounds, the facts must go unexplained rather than he should admit, with Browning's Pippa:

> God's in His heaven:
> All's right in the world.

Miracles which are wrought in favor of the body have their sufficient motive clearly set forth in the fact itself. They are an answer to prayer conceived in a utilitarian spirit. Such were the miracles which answered the petition of the blind man—"Lord, that I may see!" and the far cry of the ten lepers, "Jesus, Master, have mercy on us!" and the beseechings of the centurion, "Lord, my servant lieth at home sick of the palsy." Such marvels as these, or the still greater ones of the raising to life of the son of the widow of Naim, and of Lazarus, were invoked to work evidently de-

sirable things. The greater needs lie not in the natural, but in the supernatural order. But, as St. Augustine points out, the greater marvels wrought in behalf of the blinded and palsied and leprous souls of men; the greatest of all marvels wrought in raising them from spiritual death to the life of grace—these pass by less sought and less noticed. We are forever seeking the motive behind the miracle; and if it be not patent, we suspect the authenticity of the fact. What shall we say, then, of the miraculous movement of the eyes of a Madonna painted on canvas or on wood, or sculptured in inflexible stone? Shall we infer instantaneous cures of intractable diseases, or the trophies of discarded crutches adding momently new testimonies to the motive of the miracle? Should it not suffice us to know that Faith has been quickened, Hope assured, Charity inflamed?

The Prodogies of Mary were wrought a century ago at Ancona, at Torricella, at Veruli, at Torrice, at Ceprano, at Frascati, at Mercatello, at Calcata, at Todi, and at Rome; in cities and hamlets, in monasteries and private houses, in the church, and in the street; before the astounded eyes of small groups and of immense multitudes; in the presence of the clergy and the laity. Artists were there, who assisted their incredulity with tests furnished by their art—seeking by change of the point of view, by near and far observation, even by the mathematical tests of optical instruments, and by visits to the pictures in different hours of the day, to guard against illusion. Priests were there, of every rank and grade of dignity and learning—a body of men whose scholastic training, especially in the domain of critics, has made them suspicious and conservative, slow to form any judgment on apparent marvels, and slower still to express it when formed; perpetually alert in guarding themselves and the souls committed to their care from illusions of the imagination, as well as deceits of the devil; and, nevertheless, able to demonstrate (in the midst of a carefulness and restraint in opinion which, to uninstructed persons, might appear to be a nascent skepticism), by the supreme test of death itself, their convictions with respect to faith and duty;

realizing intimately and practically the meaning of what the biographer of the Curé of Ars said, that "Credulity is in the inverse ratio of Faith." Lawyers, skilled in the work of sifting and testing and weighing evidence, brought to their investigation into the miraculous facts a skill and a temperament that should be trusted against wanton delusion, hasty inference, uncertain proofs. These men saw with their own eyes as well as heard with their own ears. Professional men, merchants, tradesmen, artisans, masters and servants, men and women—a vast cloud of witnesses amounting, says Marchetti, the first historian of the Prodigies, to three hundred thousand persons, witnessed what he considered as prodigies worthy of the primitive ages of the Church.

Whatever theory may be broached to explain away the apparently miraculous character of such occurrences, it may not reasonably be based on the assumption of either collusion on the one hand, or artifice on the other. The multitudes of beholders will forbid the one; the large number of different pictures in various places—churches and houses and streets, cities and hamlets and solitary monasteries—will forbid the other. Ocular illusion will explain many appearances: the mirage of the desert, the giant of the Brocken, the huge disk of the moon when near the horizon. If men are to trust their eyes, tests must be applied; but when all the tests have been applied, they must trust their eyes. In the case of these miracles, it was thought that every possible test had been invoked, which either the technical skill of the artist or the suspicious knowledge of the scientist could invoke to its aid. Hallucinations will also explain many strange things. If the subject be insane, he will credit them; if he be sane, although he experience them, he will not. Earl Grey could banish at will the gory head which thrust itself into the midst of his waking thoughts. Bernadotte, soldier and king though he was, could dispel, neither by his courage nor his authority, the thick phantom of the red-cloaked woman whom he passed in his rides. He only knew that it was, like the witches in Macbeth, a being which vanished

> "Into the air; and what seemed corporal melted
> As breath into the wind."

But he could not lay the ghost. De Quincey thought that fear painted before the eye of childhood the very hobgoblins it dreads to encounter. And the ghost of Banquo, like the air-drawn dagger, was, said Lady Macbeth to her lord, the very painting of his fear. Concerned only with the question of vision, we need not refer to the hallucinations of the hearing, more numerous, but less striking. Who has not found his midnight vigils peopled with a world of sound?—when, sitting like another mesmeric Browning, in the atmosphere of a real past renewed into a shadowy present, he suddenly hears

> "The house beams groan,
> And a foot unknown
> Is surmised on the garret stairs,
> And the locks slip unawares"—

until he imprints the inconstant shadows

> "Fast
> On the void at last
> As the sun does whom he will
> By the calotypist's skill"—

and, waking still, but "blind with sight," sees no longer the realities of chair and table and floor and walls, but only the usurping world of an unreal past.

Hallucinations will doubtless explain much. We must therefore have tests to distinguish between facts and fancies. But when the tests have been applied, unless we are to become idealists, we must abide by the results of our tests. "Faith comes by hearing"—shall we never trust our ears? "They shall see the Son of Man coming in the clouds of heaven"—shall we never trust our eyes? When the disciples of John asked our Saviour who He was, He bade them use their eyes and ears: "Go and relate to John what you have heard and seen." What was it they had seen? The ordinary occurrences of Jewish life? Nay, but a series of stupendous marvels fulfilling the prophecy of Isaias: The blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead rise again, the poor have the gospel preached to them; and blessed, saith Christ, is he that shall not be scandalized in me.

Shall we be scandalized in the miracle-working inheritance of a Church whose earliest members Christ comforted with the assurance that they should do greater things than He had done—even as Eliseus wrought more marvels than his master Elias, in whose power and spirit he was to come, of whom the Lord could say that greater was not born of woman?

In the case of the Prodigies it seems extremely difficult to find room for the theory of a natural hallucination. Witnesses of all ages, temperaments, all professions, all the ranks of life, all degrees of incredulousness, testified under the most solemn oath to beholding marvels in different places and at different times. Possible illusions were guarded against by repeated visits, varied tests. Concentration of mind and sight—the most favorable adjuncts to hallucination—failed to cause a repetition of what had been vouchsafed to a single glance; failed also to dispel what they could not evoke.

In the case of human or diabolical illusions or facts—as in the visions of fanatics, the pagan oracles, the aerial ascent of Simon Magus, the wonders wrought before Pharaoh by the magicians of old Egypt, multitudes may have seen the events. Antichrist shall work such wonders in the latter day as to deceive, if possible, even the elect. What then? We must try the spirits, whether they be good or evil. The essential test was indicated by Chirst. If then, Satan be divided against himself, how shall his kingdom stand? Shall Satan lend his power to drive out Satan? The marvels that strengthen pride, that render vice more secure, that make us self-sufficient and self-willed, that impugn God's word or His Providence—these are of Satan, for they do his work. The miracles that bring compunction to the heart, floods of penitent tears to the eye, distrust of ourselves, trust in the mercy of God, a sudden and lasting conversion from a life of sin to one of grace—these increase faith, quicken hope, inflame Charity. They cannot be of Satan, for they undo the work of Satan.

The miracles of grace, greater far than those of nature, signalized the good effected by the prodigies. "Rome,"

said Marchetti, "appeared changed; the penitential tears which first began to flow before the miraculous picture of the Virgin"—he is speaking of the painting called Dell' Archetto, where the movements of the eyes were first observed at Rome—"continued to flow in great abundance in private dwellings, and in the different tribunals of confession. A change of manners, both in public and in private, was visible to every eye."

The nature of the testimony offered in the juridical examination makes it difficult to explain the "movements of the eyes" by ocular illusion. This is shown by even a glance at the Decree of Approbation, and at a slight portion of the evidence on which it was based.

Coram Emo. et Rmo. D. Julio Maria tituli S. Sabinae, S. R. E. Presb. Cardinali *della Somaglia*, SSmi. Dni. N. P. in almâ Urbe Vicario generali, Romanæque Curiæ, ejusque suburbiorum, et Districtûs Judice ordinario, meque Notario infra scripto.

Comparuit Rmus. D. Canonicus *Candidus Maria Frattini*, Promotor fiscalis Tribunalis dicti Emi. et Rmi. Dni. Cardinalis Vicarii, et dixit, se usque, et sub die primâ Octobris anni proximi præteriti 1796, delegatum fuisse ab Eminentiâ suâ in judicem ad effectum efformandi juridicam inquisitionem pro comprobando prodigioso motu oculorum in quàmpluribus sacris imaginibus, præsertim Bmæ. Virginis *Mariæ*, ut fama ferebat, in hâc almâ Urbe patefacto. Hoc munus alacri lubentique animo à se susceptum, summâ sedulitate fuisse usque nunc continuatum, ac sub interrogatoriis à se datis fuisse examini subjectos sex supra octoginta testes ex omni ordine advocatos, ex quorum dictis, satis superabundèque comprobatum fuisse veritatem antedicti mirabilis prodigiosique eventûs in infra scriptis viginti sex sacris imaginibus, nempè.

SSmi. Crucifixi in Eccl. Paroch. St. Joannis *in Ayno.*

SSmi. Crucifixi in domo privatâ *D. Joannis Baptistæ Pucci*, positâ è conspectu Ven. Regiæ Ecclesiæ B. Mariæ *de animâ.*

Bmæ. Virginis Mariæ sub titulo misericordîæ, vulgò nuncupata, *dell' Archetto.*

Bmæ. Virginis Mariæ, quæ colitur in arâ SSmo Crucifixo dicatâ in Ecclesiâ Archi-confraternit. Nativitatis D. N. Jesu Christi, nuncupat. *delgi Agonizanti.*

Bmæ. Virginis Mariæ in Cœlum assumptæ, in Sacello eidem dicato

in Ecclesiâ Stæ Mariæ *de Vallicella* RR. PP. Congregat. Oratorii.

Bmæ. Virginis Mariæ sub symbolo ejus immaculatæ conceptionis in Sacello eidem dicato in Ecclesiâ Monialium S. Silvestri *de capite.*

Bmæ. Virginis Mariæ expressæ in tabulâ pictâ exhibente adventum Spiritûs Sti. Paraclyti, ac existente in altero sacello dictæ Ecclesiæ.

Bmæ. Virginis Mariæ publicæ venerationi expositæ in arâ principe Ecclesiæ S. Nicolai *Lotharingiorum.*

Bmæ. Virginis Mariæ sub titulo gratiarum, positæ in Ecclesiâ dicto nomini dicatâ, adnexâ Archihospitali S. Mariæ *Consolationis.*

Bmæ. Virginis Mariae vulgò nuncupat. *della Lampade,* in Sacello eidem dicato in Ecclesiâ S. Joannis Calybitæ RR. PP. ordinis S. Joannis de Deo, vulgo *Fate bene de fratelli.*

Bmæ. Virginis Mariæ denominat. *Guadalupe,* existentis in Sacello S. Joanni Baptistæ dicato in Collegiatâ, et Parochiali Ecclesiâ S. Nicolai *in carcere Tulliano.*

Here follow the names of fifteen other paintings. The above list offers a sufficient illustration of the localities, street, church and chapel, and of the various subjects of the paintings. The second in the above list was a crucifixion, three or four feet high, painted with little art, and suspended in a children's nursery in the house of a Sig. Pucci at Rome, in which the movement of the eyes was first observed by his children, and then by hundreds of visitors after it had been removed from the wall and placed in the middle of the saloon on a level with the spectators. One witness testified that he, in company with many others, had seen the movement a hundred times. Artifice was impossible, since the picture could be seen on all sides, taken into the hands, turned about, and placed in any light and at any distance. The marvel was observed during the space of four months; amongst others, by the Rev. Stephen Felici, rector of the pontifical English College, the Rev. Fran. Vadorini, actual secretary of Card. Caprara, and the Rev. Canon Sala, a doctor of divinity. The third in the list is that of St. Mary, Mother of Mercies, called Dell' Archetto or "of the Arch," from the fact of its resting on a kind of arch connecting the Casali palace with an adjoining house. A good description

of the painting is given in the deposition of Father Goani, which is here reproduced from Marchetti's history. It alone will serve in lieu of the many others which might be quoted. F. Goani was a Franciscan, who being sworn, testified before Canon Frattini as follows:

1. The witness being asked if he perfectly understood the importance of an oath, as well as the enormity and punishment of perjury,

Replied: Perfectly well.

2. Being asked his name, surname, age, country, parents, profession and other circumstances concerning his person,

He answered: My name is F. *Juvenal Goani;* my native place is Costigliole, in the diocess of Asti, in Piedmont; I am 46 years of age; my father's name was James Goani, and my mother's Lucia Lombardi, still living. I am a Priest and Religious of the Conventual Minors of St. Francis. In virtue of obedience I have succesively filled various posts in my order. I have been employed in the different functions, both of teaching and governing, and on that account I am a Doctor and perpetual Definitor of the Order. I have, moreover, by my studies, acquired the title of Doctor of Divinity in the University of Florence. For these two last years, ever since my return from my mission in Greece and Egypt, where I was sent as an Apostolical Missionary, I have constantly resided in our Convent of the Twelve Apostles. I now fulfil the charge of Vice-Rector in the Church of St. Francis of Sales, of Torre Nova, in the diocess of Frascati, five miles distant from Rome, the Rector being appointed Arch-Priest *pro tempore* of the cathedral in that city. This charge does not require continual residence, and I go over when wanted, or when duty calls.

3. Being interrogated, If he knew the motive for which he was undergoing the present examen, and if he had been instructed by anyone in what manner he was to answer the interrogatory?

He replied: I am not ignorant of the motive for which I am here summoned; it is to give a judicial deposition of what I have seen with my own eyes in the picture of the Virgin called *Dell' Archetto*, in the month of July. I am come here to depose the plain and simple truth; and I, the more willingly, make this public testimony of the prodigies, which God has been pleased to work in this painting, because I did not content myself with being a simple spectator; I made, with the greatest exactitude, experiments calculated to bring home perfect conviction. No human, no temporal motive engaged me to make these experiments. The greater glory of God, the honor of his Virgin Mother, and a love for truth were my only motives. —To the other questions he answered in the negative.

4. Being asked if he had any cognizance of miracles that had lately been observed in the holy pictures: if this knowledge was from his own, or other persons' experience; if the latter, in what manner and from what persons did he acquire this knowledge?

He replied: All Rome is equally acquainted with the stupendous prodi-

gies that have been observed during the late months in the different pictures of the Blessed Virgin. I was fully satisfied with obtaining certain conviction in that which is commonly called *Dell' Archetto*. Not having visited the others myself, all that I know is by the public voice, and not by personal experience.

5. Being desired to specify more particularly the picture in which he saw the prodigy; what it is; what figure it represents; where it is placed; of what composition and of what dimensions; if painted on canvass, wood, or on the wall; if in oil or water colors; if in fresco or relievo; in what attitude or expression it was painted, and particularly how the eyes were designed by the painter; if they were open, shut, or half-closed; if fixed on any object; if their direction was upwards or downwards; if towards the spectators?

He answered: My deposition concerns the miracle which took place in the eyes of the aforesaid picture. Before I begin to speak of it I shall give a description of the picture according to the tenor of the interrogatory. It is kept with veneration in a public street, it is placed in perspective in the last street before you arrive at the Square of the Twelve Apostles, and is contiguous to the Palace of Casali. It takes its name, Dell' Archetto, as I suppose, from resting on a species of architrave, which joins the said palace with the adjacent house, belonging to the secular congregation of St. Anthony. The Virgin is not represented under any symbol, but is painted in an humble, modest, and pious attitude, with her hands joined before her breast. The figure is almost a full face, both eyes are open, and the pupils are distinctly seen. They are directed towards the people, or rather downwards. The size of the canvas, on which the effigy is painted in colors, appears to me to be about two feet and a half. The adjoining parts of the wall are richly ornamented with silver and other offerings, and on this account the painting is enclosed, if I remember right, with an iron grate. This picture, even prior to the miracle, was too well known in Rome by the crowds of people who were accustomed to pray before it to be confounded with any other in the vicinity.

6. Being asked when, where, and how he saw the prodigy; if he was the first to perceive it, or if any other person, to specify the person; from what distance he observed the picture, whether in front or from one side, whether by day or night, whether he had much or little light, if in the light of the sun or of candles and lamps, or both; if he observed it with his naked eye, or with a spying-glass, or with spectacles, etc., if his sight was good and perfect; and also if the picture was covered with crystal or not?

He answered: Scarce had the miracle begun to be observed in the picture early on the morning of the 9th of July before I was informed of the event. Lay Brother, Peter, came running to my chamber quite out of breath, and overflowing with joy, saying, "The eyes in the picture *Dell' Archetto* are observed to move." I gave no credit to his information. I thought it was the effect of enthusiasm in the people, who, through an excess of piety, have been deceived, wishing to witness miracles similar to what they heard of the picture of the Blessed Virgin at Ancona. Brother

Peter took great pains to convince me of the reality, alleging the perfect unanimity of the spectators, but found me inflexible. Some time after leaving my chamber and going into the balcony, which was over the porter's lodge, I observed crowds of people passing and repassing. Fixed in my first opinion, I could only attribute this tumultuous concourse to the effects of fanaticism. I nevertheless yielded to curiosity, and went to examine with my own eyes the real state of the case. Meeting at the door the Rector, Vice-Rector, and a religious, they all wished to convince me of the reality of the fact, but I made no reply. I joined company by chance in the streets with Monsig. Casali. We passed by a small door which is opposite the tennis-court, and which leads directly under the wall which supports the picture. We took our positions directly in front of the painting, at the distance of about a yard and a half. I at first knelt down to say a short prayer, then rising up, I retired a little to the left, whence I could distinctly see the whole picture. My eyes were fixed on those of the Virgin, because I was told the miraculous movement was there observed. An immense crowd of people filled the street which faces the picture. The faithful continued to pray aloud, and frequently I heard the people exclaim: "Evviva Maria, ecce che muove gli occhi!—"Oh! see how the Virgin moves her eyes!" Although I kept my eyes attentively fixed on the painting, I could perceive no change, and this strengthened me in the idea I had conceived, that the whole was the effect of a heated imagination, of an excessive devotion on the part of the people towards the Virgin Mary. I remained there about three-quarters of an hour to make my observations with the eye of a critic. In this interval Monsignor Casali grew tired, and wished to withdraw, without having had the consolation of witnessing the miracle, as he told me. For my part, I was not yet fatigued; I remained in the same place, with the determination of not quitting it for the space of three or four hours, that I might be able to declare that during the whole of the time I remained there, I was not once able to see the prodigy, which was in everybody's mouth. I did not change my position, but kept my eyes attentively fixed on those of the Virgin; and on a sudden, when I least expected it, I perceived a visible and manifest motion in both the eyes; I observed that the ball of the eye moved, that the pupils ascended by degrees, and so far concealed themselves under the upper eyelids, that nothing but the white of the eyes could be seen. I saw, moreover, after a very short interval, the same pupils with a slow and uniform motion descend to their prior position. I observed them again, after a very short space, reascend, and remain almost entirely covered under the superior eyelids, so that the cornea was all that remained visible; and afterwards I saw them descend and resume their former position. This perpendicular movement I observed two other times successively. It is far easier to conceive than to express the sensations I experienced at the sight of a miracle so singular and so little expected. I shall only add, that the overflowing sentiments of my heart at that moment could no longer be restrained, and I felt the tears trickling down my cheeks. I must not omit some circumstances that accompanied the prodigy. The first is, that at the same instant the ball began to move, I perceived a very thin shade that

rather darkened the white. But this shade was instantly dissipated; for at the moment of the elevation of the pupils, I observed again the same white just as before. The second circumstance is, that the said perpendicular movement was attended with so much grace and majesty, that the sentiments of devotion, confidence and affection, which filled each heart, could only be equalled by the sentiments of respect, veneration and compunction. The third and last circumstance is, that at the same precise instant of time I observed the supernatural movement, it was attested by the extraordinary cries, prayers and acclamations of all the eye-witnesses there present. The joy they experienced at so melting a spectacle, they expressed in these words: "Evviva Maria: ecco il miracolo, ecco che muove gli occhi!—"See the miracle, see how the Virgin moves her eyes! With me the fact was undeniable; I was myself an eye-witness, and I had well considered it. I perfectly well remember saying to myself on the occasion, that to raise my certitude to the completest evidence, I had only to take my precautions against artifice, and to see that no possible fraud could occasion the prodigy. The wax, which I saw running down from one of the lights, burning before the painting, gave me a favorable opportunity. I immediately took the steps, and under pretext of rectifying the candle, I ascended till I was on an exact level with the eyes of the *Madonna*. I arranged in effect the candle; but as that was not the primary object, I observed with all possible care, if there were not, either within or about the eyes of the picture, some line, fissure, or other mark that could lead me to suspect that on the back of the canvas some artifice might have been used to effect this wonderful movement in the eyes, and thus, by a base act of malice, to impose on the credulity of the spectators. I was soon satisfied on this head; for examining with attention the canvas, particularly the eyes, I perceived the varnish to be perfectly smooth, without the least sign, mark, or vestige of any fraud, artifice, or alteration whatever. Satisfied that my doubts and suspicions were perfectly groundless, and that I had acquired a physical evidence of the miracle, I came down praising the Lord, and glorifying His Virgin Mother. The least I could do was to manifest to all I met my sentiments on the reality of the miracle, and offer to witness the same even at the expense of my life. I did not return any more that day to notice the miracle, which I had so minutely examined; but it is universally known, that it continued the whole of that day, the next day, Sunday, and many following days. On Monday, the 11th of the said month of July, it occurred to my mind to make a new and bold experiment, which might add to the evidence I had already acquired, and which might enable me to refute every objection that could be advanced against the reality of the miracle. I procured a pair of compasses, and at a different hour, viz, about the 22d hour of that day, I returned to examine the picture. I found the crowd not so numerous as on the morning of the preceding Saturday, because the people were attending the missions in the six different squares, which had then commenced by order of his Holiness Pope Pius the VI, and because the people were more divided, owing to the miracles being by this time observed in many other pictures in different parts of Rome. I therefore chose my station at the most convenient distance for making my

observations. I was not above a few feet removed from the picture, that I might the more conveniently make the experiment. The steps or ladder, that are always kept there, I had in readiness, and I waited with attention for the manifestation of the miracle. I suppose I might have waited about a quarter of an hour, more or less, in reciting the litanies and other devotions. During this interval I kept myself as recollected as possible, keeping my eyes fixed on those of the Virgin. The spectators observed no more than myself any change, if I may judge from their silence. Soon the miracle became evident. I saw a sensible motion, a manifest elevation in the balls of the eyes: this motion was the more apparent, because the pupil continued to ascend gradually and slowly till it was almost entirely concealed under the superior eyelid, so that the white was the only part that remained visible. At this apparition the people began to cry aloud, *Hail Mary! See the miracle, see how the Virgin moves her eyes!* I then ascended the first steps of the ladder, and turning to the assistants, I begged of them to pardon the experiment I was going to make, as it would help to authenticate the truth of the prodigy. I then got to the summit of the ladder, which put me on an exact level, or face to face with the painting, while the pupils were concealed under the eyelids. But I must notice, that, although I lost but little time, the pupils had descended and reascended in the manner I described, and that this was the second miraculous movement of the eyes. Whilst the pupil was almost concealed under the superior eyelid, I applied one point of the compass to its lower extremity, then barely visible, and I fixed the other point to the rim of the lower eyelid. By this operation I was qualified to take the exact dimensions of the white part, or cornea of the eye which appeared, and I found it to be about five lines, or half an inch. The pupil of the eye soon reoccupying its former position, no portion of the white was any longer visible, as the pupil touched the inferior eyelid. After an experiment so very satisfactory, what more could I desire? It gave me a palpable demonstration of the reality of the miracle. I continued some time on the ladder, contemplating the wonders of our Lord, and the mercies of his blessed mother, and again I saw repeated the miraculous movement. I then withdrew, completely satisfied that I had left nothing short in my verification of the prodigy, and fully convinced of its reality. I communicated the result of my experiments to the assistants, who were all more and more convinced that the miracle was not the effect of any delusion, or effervescence of a heated imagination, but the work of the right hand of the Most High, to extol the merits of the ever-blessed Virgin. With regard to the other paintings, I can make no deposition from my own personal and certain knowledge. For although my devotion carried me to observe them, I did not take the trouble to take down any precise minutes necessary to verify the prodigies. To the other part of the interrogatory I answer: that both the first and second time I went, there were a great many wax candles burning, but neither of the times did the sun shine on that little street: its rays were not even reflected on the walls contiguous, much less on the painting: and I believe it is owing to the great elevation of the buildings, and the contractedness of the street, that the rays of the sun are

very generally excluded. The painting is behind a crystal, which is always kept bright by the industry of the person to whose care it is intrusted. I made my observations with the naked eye, for being blessed with excellent sight, I wanted no assistance perfectly to distinguish the objects.

7. Being interrogated if the movements took place in both eyes together, conformable to what we observe in human eyes, or if it were any extraordinary motion in one eye ; by what signs, indexes or comparisons he could judge of the motion ; if it were little or sufficiently apparent ; if it were of long or short duration ; if it disfigured or considerably altered the lineaments of the countenance, specifying moreover what persons were present and observed the same event in the same circumstances.

He answered : The miraculous motion in both eyes was in the manner I have described. The movement was neither irregular nor extraordinary, but regular and conformable to the natural motion in the human eyes. It was neither accelerated nor quick, for in that case, with difficulty could it have been discerned, but slow, solemn and gradual, so that it could not only be seen, but be perfectly distinguished.

It is easy to judge how very slow was the movement, as I had time to measure with my compass the distance between the inferior extremity of the pupil and the rim of the lower eyelid. It excited in my soul not sentiments of admiration only, but sentiments of veneration, devotion and compunction. I observed an air of grace and dignity which I could not help admiring as a second miracle, besides the supernatural movement which I observed with my eyes. The countenance so far from being changed in its lineaments or contour, pierced each heart, and called forth tears from every beholder. I can particularize none that were witnesses of the miracle either of the times with myself. They were all strangers to me, except *Il Signor Commendatore Mariscotti*, who was with me on Saturday morning. But, although he seemed to assure me that he saw the prodigy, notwithstanding the weakness of his sight, as he said, yet he spake of it with less confidence than myself and other witnesses.

8. Being questioned if he saw once or oftener the said motion in the eyes of said picture ; if each time he was equally convinced, or if sometimes he doubted of the fact ; if, when he was certain, there were persons present ; if these persons gave evidence at the same time that they were equally convinced, or by what words or expressions they manifested this their conviction. Being, in fine, called upon to produce some solid reasons which exclude all suspicions that the alterations could have been produced by the imagination, by his own eyes ; by the reflection of the light, or by the glittering of the crystal or glass placed before the said picture, or by any other, either natural or artificial means.

He answered : I have been twice eye-witness of the supernatural movement of the eyes in question, and I have each time found myself persuaded and convinced of the reality of the miracle. The experiments I made completed my conviction. From the tenor of my examination solid reasons may be collected, which can never suffer me to entertain the least doubt of the fact : on the contrary, they have given me the fullest evidence of its truth, which I shall ever be willing to attest, even with the risk of my life.

To avoid repetition, I shall decline bringing forward any more of the reasons I have already stated. As by the assistance of God I have completed a regular course of natural philosophy, I cannot be supposed a stranger to the powers of the imagination, or to the delusions that occasionally occur in our optics. These delusions are generally observed, when the necessary precautions are omitted, and when the representations made by the senses are not clear, constant and uniform. But everyone may see from my depositions that I was not in that predicament, and of course what I saw so clearly and distinctly was not the effect of an effervescent imagination, or of any deception in my senses.

9. The witness being asked what were the sentimental affections which he experienced in himself while he was observing the said movement, and what were those he perceived in others then present, specifying particularly the circumstances?

He replied: In my former depositions I have answered all these questions.

10. Being asked if he knew or heard of any other present who observed the said prodigies, and that maintained any contrary sentiment; if so, what was his name, and what were his reasons for disbelieving the prodigies?

He answered: I know of no one who questioned the miracle; all unanimously believed it.

When this deposition was completed, the whole of it was read to the witness, which he approved and confirmed. He then, according to the desire of the court, signed it, together with the Judge and the Notary Public.

This deposition shows with what thoroughness the examination was carried on. Space will not permit us to give other interesting testimony. But it might be remarked here that possible objections to certain parts of the "proof" are met in the circumstances peculiar to other paintings. For instance, the glass with which this picture is covered might suggest a difficulty. But other paintings were not so covered. Again, its fixed position on a wall, and its height above the ground, might conceivably suggest artifice. But then other paintings were taken down from their resting-places and were visible from behind as well as from the front, and were held in the hand and closely scrutinized. Again, the great devotion of the people to this picture, and their desire to see reproduced in it the marvels of which they had heard as happening at Ancona on the 25th of the preceding month, might conceivably have inflamed their imagination, and have led them to see what they desired to

see. But the marvels occurring in a picture called the "Madonna Addolorata" answer this difficulty. This painting was of moderate workmanship, and hung on the wall of a private oratory, on the altar of which was another painting of the Virgin, of superior execution. A rumor spread abroad that the miracles had been observed here. A number of people came to witness the marvel. They fixed their eyes longingly and expectantly on this central Madonna. In vain they looked. The eyes did not move. The sacristan prayed our Lady humbly but in vain for the favor of witnessing the marvel. Turning his eyes from the central picture to the other, he said a short prayer, and on lifting his eyes towards it, saw the movement he had seemed to expect in the central painting. Many others beside the "learned and pious priest," as Marchetti styled him, witnessed afterwards the same movement of the eyes.

The juridical examination concerned itself with twenty-six pictures. There were others which were passed over, because of the length of time it would have required to report fully of all. Eighty-six witnesses were examined. The Cardinal Vicar read all the testimony, weighed carefully the answers to the questions propounded by the examinator, and, according to the prescription of the Council of Trent, Sess. 25, on the Invocation of Saints, took advice from able theologians and other pious persons, and then issued the Decree of Approbation, affirming the truth of the miracles and granting permission to print an account of them.

What shall we say of them? The testimony seems to exclude the possibility of the usual caveats filed by incredulity. The number of pictures, their different localities, the precaution taken by observers, will not permit the explanation of artifice. The great cloud of witnesses, of every rank and station, will forbid the suggestion of collusion. The critical temper and incredulous prepossessions of some of these, will forbid the idea of hallucination. The various tests of nearness and remoteness of position, of light and shade, of different hours of the day, of lenses and compasses,

will forbid the supposition of ocular illusion. And yet we are free to confess to a reluctance in concluding that the painted eyes of a canvas did really move, so as to display more white in the eyes than the painter put there. It would be much easier to credit the story of a painting marvelously detaching itself from the wall, and slowly descending in its frame to the floor, or rising to the ceiling. Wonderful as this would be, we should have not even a suspension of a law of nature, but only a suspension of the usual effect of such a law. Speaking with strictness, there is no such thing as the eye of a painting. There is only the painted representation of an eye which, in the painting, is represented as looking in a certain direction. Not being a real eye, it cannot move so as to show a surface which had been hidden before. In the upward motion of the eye, the occultation of the upper white surface of the eye-ball would seem to be equivalent to a physical destruction of the white paint; and the gradual addition of white to the under eye-ball, to a physical creation of white paint. Constant movements up and down would be so many destructions and creations—as though an angelic hand were holding an invisible brush, and actually using white paint. The question here is not one of the power of Almighty God to operate what He will. The question is whether we might not more reasonably infer a subjective rather than an objective—an illusory rather than a real—movement of the eyes. Such an illusion, operated against all the safeguarding tests by which we distinguish with certainty between facts and fancies, would not be a natural, but a miraculous illusion. The testimony of the senses, their value as criteria of objective realities, would not be impugned. They are witnesses whose testimony is veracious, and criteria which are within certain defined limits unquestionable. But they are, after all, only the ordinary bridge between the soul and the external world. In ecstasies and visions of the saints the retina of the eye pictures faithfully enough the real world, but the soul is not conscious of it, but only of celestial appearances. In such cases the instrumentalities of the senses are neglected by

their Maker in favor of a more immediate means of reaching the soul.

But to conjecture an illusory (miraculously illusory) movement of the eyes in a picture, while it would not impugn the veracity of ocular evidence, might it not, on the other hand, imply an unworthy deception of the senses? In ecstasies and visions the subject, however real the appearances may have seemed to him, will afterwards readily conceive their subjectiveness. St. Peter surely did not think that the sheet let down by its four ends, filled with clean and unclean animals, was objectively real. We do not suppose the Heaven of the Apocalypse to be the Heaven we strive for—a city with walls of jasper-stone, with streets of pure gold as it were transparent glass, and the rest of the wondrous vision of "Apocalyptical splendors." Are we compelled to the conclusion that Raphael appeared to Tobias, and Gabriel to Mary, clad in a raiment of real flesh? even though all the senses should have concurred in a single testimony? Our Lady saw and heard. Tobias saw and heard and touched. The senses are witnesses—not extraordinary, but ordinary—of objective realities. The judge that must decide is the Reason, holding court over all. When in such a court the eye testifies, "I saw!" or the ear, "I heard!" the judge translates, "I seemed to see," "I seemed to hear." "Deception" is the usual, but scarcely precise, word defining an illusion of the senses. In truth, the senses are not deceived, unless they go beyond their province, and assume the functions of a judge.

There is, then, strictly no deception, worthy or unworthy, implied in an illusion operated miraculously. In the case of the Prodigies of Mary, the Reason is inclined to infer a miracle, whether painted eyes really moved or only seemed to move. It is not forced, we think, to a definitive selection of either predicate. It is possible that the paint of the pictures really did flow and contract, against the ordinary course of things, so as to give successive real depictions of eyes as they would appear while moving. It is also possible that while the painted eyes remained unaltered, the real eyes of the

spectators were—not *deceived*, nor *misinformed*, but—the subjects of an illusion which, impossible of demonstration as such by any of the usual tests, and operated in hundreds of thousands of men and women of all ranks and conditions of life, of all degrees of learning, of all ages, of all temperaments; operated not for a moment of time, but for four months; not in a single light, but in all lights; not in a single position, but in all positions both of the paintings and of the spectators; an illusion which, finally, defying all prevision and analysis, should be considered miraculous. Either one of these explanations of the phenomenon is possible. To which will the assent of the ordinary man or woman go out with a distinct preference?

It seems to us that the latter theory would offer least irritation to the sensitiveness of an incredulous temperament. It does less violence to the inferential experience of individuals and of the whole race. Neither experience has recorded the phenomenon of congealed paint flowing; all experience has recorded ocular illusions. A miracle of illusion would not necessarily invoke the contravention or the suspension of a natural law, or of the ordinary effects of a natural law, but only such an employment of natural laws as would be, in its mode of action or combination, quite beyond the blind and fortuitous operation of nature.

The subject is a thorny one, and we speak with real diffidence. The incredulous spirit is abroad; shall we succeed in laying it with momently new wonders? with a sublime credulousness, or an equally sublime distrust? with the declaration that miracles are still possible in the Church, and a denial of every modern instance of one? with a demonstration in our sermons, of their antecedent probability, and an evident distrust in our conversations, of their consequent occurrence? A present-day review of the subject of miracles would be desirable. All Catholics are agreed on their possibility in the Church—but may still ask: Within what limits of probability? with what frequency? with what purposes?

The "Prodigies of Mary" might serve as a text for such

a discussion. It would suggest a little world of questions and not a few difficulties. Its marvel is modern, Christian, authenticated. But that marvel seems to lie on the borderland of fact and fancy; of the objective and the subjective; of the real and the phenomenal. It recalls the favorite objections of Protestant tradition—clerical artifice, lay and clerical collusion, illusions of the senses born of an excited imagination, hallucinations confirming a religious enthusiasm to the influence of which they themselves were in the first instance due. It will feed prejudice as well as piety. It will serve, in various hands, as an argument of folly as well as of faith, of delusion as well as of devotion. While the people of Rome and the other places which celebrate the memory of the marvel, will feel an increase of faith and piety, the nearer faithful may be questioning their pastors, and the wide world of the agnostic, the sceptic, and the scoffer, may be arraigning and condemning them. What shall be the tenor of our various answers?

For the convenience of such readers as may find opportunity, as well as sufficient interest in the subject, to consult Marchetti's work, we append here some notice of the Italian original and of its translation into English.

The title of the first is: De' Prodigi avvenuti in molte sagre Immagini, specialmente di Maria Santissima, secondo gli autentici Processi compilati in Roma Memorie estratte e ragionate da D. Gio. Marchetti, Examinatore Apostolico del Clero e Presidente del Gesù. Con breve ragguaglio di altri simili Prodigi comprovati nelle Curie Vescovili dello Stato Pontificio. Roma: 1797. Dalle Stampe di Zempel presso Vincenzo Poggioli *con licenza de' Superiori.*

It is a 12mo of 293 pp. and is beautifully illustrated with twenty-six engravings of the miraculous paintings. Marchetti was a veteran writer on ecclesiastical subjects. His plea for the miracles was the fruit of no unbalanced judgment or uncritical training. He had already published: Del Concilio di Sardica e de' suoi canoni su la forma de giudizi eccl. in 1783; Testimonianze della Chiesa di Francia sopra la cosi detta constituzion civile del clero, etc., in 16 vols.

1791–1794; Esercitazioni, etc., 1795. He followed with Gli Offici del Sacerdozio, 1800; Critica della Storia Eccl., 1819–1820.

The English translation is, we believe, a sufficiently rare work. Its title is more descriptive than Marchetti's, on which account it is here given in full: The Miraculous Events which Happened in the Years 1796-7, Including the Decree of Approbation, etc., with an Account of Similar Prodigies which occurred about the Same time at Ancona and other places in Italy. Translated from the French, compared with the original Italian of Sig. Gio. Marchetti, Apostolic Examinator of the Clergy, and President del Gesù. By the Rev. B. Rayment, London: Printed and Published by Keating & Co., Duke street, Grosvenor Square, 1801. The title-page is adorned with the significant text: "Behold ye despisers and wonder, for I work a work in your days which ye will not believe, if any man shall tell it you" (Acts xiii, 41).

The translation is happy, and is amplified with original notes of the English editor. To it acknowledgment is due for the two quotations in this paper.

As it was the purpose of the writer to let the testimony to the miraculous occurrences lead the reader to form a lay judgment unembarrassed by ecclesiastical finger-marks, we have omitted details of that kind of sanction. But in conclusion, that sanction might be stated here. The Prince Don Abundio Rezzonico, Senator of Rome, *nomine etiam populi Romani*, prayed the Holy Father, Pius VI, to grant the clergy of Rome an Office with a Mass in honor of the Blessed Virgin Mary, to be assigned to the 9th of July, in commemoration of the marvelous events commencing on that day in Rome. A similar petition was presented by the Lord Chamberlain in the name of the Parochial Clergy, to the Cardinal Vicar, to whom the Pope had referred the first petition. He granted the desired permission: "Nos utendo facultatibus ab eodem Sanctissimo Domino nostro PAPA nobis tributis, et supradictis petitionibus annuendo, concedimus ut a Clero urbis saeculari, necnon a religiosis utriusque sexus quotannis in die nono

Julii Officium cum Missa in honorem BEATAE MARIAE VIRGINIS ut in festo ejus patrocinii sub ritu duplici majori recitari possit et valeat." In addition, the Pope granted a plenary indulgence to all Christians that should recite the said office, and to all that should perform a novena in honor of the prodigies. The grant of the Office and Mass was confirmed and extended by Pius VII. It is perhaps worthy of notice here, that no lessons were written proper to the feast, to signalize its assignment to any particular day, or the commemoration of any particular prodigies. The following extract from the *Fasti Mariani*, by Holweck, gives the story of the events commemorated, and a list of the places using the office, in a clear and condensed form.

## DIE IX JULII.

*Prodigiorum B. Mariae V.* Exeunte saec. XVIII cum Galliarum perturbationis atra procella Italiam quoque minaretur, mundo sanguine mananti compassa est Misericordiae Mater. Unde ann. 1796 et 1797 multae ejus imagines Romae praesertim eximia monstrabant prodigia. Primo quidem terrae motibus Aretium quantientibus imago B. V. del Conforto se manifestavit die 15 Febr. 1796; deinde die 29 Maji ejusdem anni S. Maria Gratiarum Torricellae in Aprutio lacrimas fudit, die 25 Jun. Regina Sanctorum Omnium Anconae oculos movit; die 9 Jul. icon B. M. V. de Archetto Romae ad palatium Casali, item altera in ecclesia S. M. Gratiarum et multae imagines SS. Deiparae in Urbe idem manifestavere motionis oculorum miraculum, die 9 Jul. et diebus insequentibus usque ad Februarium a. 1797, ut videre est in ceteris hujus diei festis. Simili miraculo fulsere icones S. Deiparae *Verulis, Tusculi, S. Angeli in Vado, Tuderti, Calcatae* et alibi. Inquisitione ecclesiastica instituta die 1. Oct. 1796, et ad finem perducta die 8 Febr, 1796, comprobata est prodigiorum veritas. Quare in multis Urbis et Orbis ecclesiis institutum est festum Prodigiorum B. M. V. ritu dupl. maj. et officio ut in festis B. M. V., *die 9 Jul.* agendum, qua Romae primum observatum est miraculum. Agitur festum a clero *Romano, Anagnino, Albanensi, Altodunensi*, in omnibus fere *Americae septentrionalis* diocesibus, *Burdigalae, Aureliae, Lugduni, Carnuti, Aquis Sextiis, Niverni, Aginnae* et alibi in Gallia, in Ordine Eremitarum S. Augustini, in Congreg. S. Spiritus et in Societate presb. Miseri-

cordiae, in Congreg. SS. Redemptoris (*11 Jul.*) Quiti (*4 Jul.*), etc. In Diario Romano ita annuntiatur: *Patrocinium B. M. V. in memoriam prodigiosi* motus oculorum observati in multis ejus imaginibus a. 1796. In Ordine Altodunensi lege ista h. d.: *Prodigiorum B. M. V. ob aperit. oculorum a. 1796 sub 25. Jun. hora 22.*

H. T. HENRY.

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## THE UNIVERSITY EXTENSION MOVEMENT AMONG AMERICAN CATHOLICS.

A SYMPOSIUM.

### I.

### THE CATHOLIC IDEA OF POPULAR SUMMER SCHOOLS.

HIGHER education has become one of the fads of the day. I do not mean that higher education in itself has anything of the fad about it, but only that the manner and method of promoting it has taken a popular turn without any adequate basis. The road to learning under the modern spell has become royal, quite other than it was in days of yore when it was supposed to be beset with thorns and painful difficulties of ascent, a steep and narrow path for mountain climbers alone. In the new light it now lies broad and level, a well-beaten road under the countless footsteps of the multitude through flowery meads and rich pastures. The cowherd has become erudite, the mechanic a philosopher who aspires to science, or rather, transpires science in an atmosphere saturated with the bacilli of

knowledge. The propaganda of the higher education grows apace, and the towering edifice topples heavenward on the shifting sands of popular culture.

There is an old saying: Beware, when the pedagogue is abroad in the land. We are now awakening to a realization of his presence. He is on our hands; he is no small problem; what are we to do with him? At the call of popular demand for education he has risen from the earth in a night like an inexhaustible crop of mushrooms. He is very busy with his own propagation. It is he who has made education such an easy road to saunter over. He has devices and methods by the score. He teems with inventions of erudition, and can turn out scholars by recipes. In the matter of higher education his industry penetrates into every nook and cranny of the land. By virtue of the summer school he becomes omnipresent. Higher education, whether there be primary education or not, is now within the reach of the multitude. The butcher, the baker and the candlestick-maker sit down beside Plato and Verulam and solve the problems of the universe off hand. What are we to do about it, and are we better off for it? It is progress, runs the popular verdict. Is it progress? asks the thinker.

Curiously enough an age, which has made education a fad and a fetitch, has never seriously or philosophically asked itself: What is education? Or if it has asked the question, it has been too hurried to reflect over an adequate answer, for the true answer to this question is an entire philosophy. It comprises the answers to the questions, who and what is man, and whither does he go? Has the age, and by the age I mean the spirit of the times, ever propounded satisfactory answers to these questions? Has it not rather thrust them into the background, stored them away in the lumber-room of the unknowable, not caring to answer for fear of raising apparitions it has no power to lay? No age has busied itself more over the problem of education and at the same time so completely ignored the fundamental principle and purpose of all education. The end of education is the perfection of man's being. This end is reached by the symmetrical de-

velopment and building up of all his powers and faculties. The knowledge of the highest truth, the possession of the highest good is the objective end of education. Education is therefore a growth toward perfection. It proceeds by way of an organic development, the faculties being led from power to act and from reiterated act to the acquirement of habits. Education is the establishment of the habit of knowledge, of the habit of reasoning, of the habit of virtue with a view to the attainment of the true and the good. It is the vital process of a living principle, and unless it be cultivated as an organic growth, it will never bear flower and fruit.

The misconception of education in our day has its root deeper than the pedagogue's vanity. He is but the fluttering manifestation of causes beyond himself. A hard mechanical philosophy has been the vogue in the past fifty years, a philosophy which has supposed metaphysics to be a mere system of mechanics and reduced man to a mere correlation of forces. Modern pedagogy has drawn its premises from this false notion of man and the universe, and in keeping with the theory of the atomic nature of thought, mechanized education until it has come to be popularly regarded as a method of construction, a mere matter of laying brick upon brick according to rules hard and fast. So fast and so furious has this notion spread, that a vast system of public education has been run up in this country, like our tall buildings, almost in a single night, and we suffer from the delusion that the hugeness of the pile is a compensation for its ungainliness, or rather, we go further and imagine that very ungainliness to be in some way beautiful. Our public school system is a vast machine, making bricks by the wholesale out of human souls. So artificial has the popular notion of education become that most stress is laid upon its accidents and none at all upon its essentials. Reading, writing and arithmetic are supposed to constitute the main factors of education, when they are but its accidents or perhaps better, its lesser instruments. Intelligence is the power of knowing truth and selecting the means to it. To read, to write and to

cipher does not mean to be intelligent. A stupid person may do all three with facility, and, it must be admitted with regret, popular education complacently rests upon just such shallowness. It drills the human subject into the mechanical facility of reading, writing and ciphering, and then turns him adrift stamped "educated." Meantime the fountains of intelligence have never been so much as stirred, and the soul with its great spiritual powers and faculties dries up, while the molecules of the brain go on ceaselessly whirring with reading, writing and ciphering. And then the statistician estimates intelligence by the head, as cowboys count cattle by the brand, and we are told with a flourish of trumpets that we must be the best educated people in the world because so much per cent. of our population have been branded with the three R's.

Such, as a rule, are the primary foundations for our higher education, and with this basis what are we to expect in the superstructure? Even the Sunday newspapers aspire to be university extensions, and voluminate their Sabbath editions to such prodigious bulk as to call forth exclamations of amazement at the quantity! But it is in the summer school that the propagation of higher education finds its most efficient channel. Here, as in the popular notion of primary education, the popular idea is one of construction. The highly educated are manufactured at the summer schools as readily as the educated are at the lower levels of pedagogical enterprise. All the *ologies* imaginable are pumped into them without reserve, and they come forth loaded and primed with erudition, ripe for the printing-press and the magazines. Once started in its New England environment, the summer school idea multiplied throughout the land like ephemera in the springtime. They are now everywhere and anywhere, conducted by everybody and anybody. They are a problem in a land of problems.

Some few years ago the Catholics of this country awakened to the realization of the omnipresence of the summer school among their non-Catholic fellow-citizens. Not a few Catholics caught by the popularity of the thing began to

frequent them and to submit themselves to the usual stuffing process in the notion that they, like the others, were being highly educated. This was natural, under the circumstances, and showed a commendable desire for learning. But education in the Catholic sense, and none the less higher education, is not a construction but a growth, and education, primary and higher, not under Catholic direction is apt to lose vitality and be impregnated with a false philosophy, not taking into account the final perfection of man's nature, which, as we have seen, is the true end of education. Catholic leaders, therefore, saw that something must be done to meet the popular desire for higher education, and divert the energy of the fad into proper channels. The question how to supply our own with some sort of pabulum of higher education which would be as substantial as present conditions admit, and save our aspirants after higher learning from the un-Catholic treacle which was being stuffed down their throats at summer assemblies under non-Catholic auspices. In response to this need the Catholic Summer School of America was established, holding its opening sessions at New London, Conn., and finally locating permanently at Plattsburg, N. Y. But the location of the Catholic Summer School of America on the shores of Lake Champlain, in the northeast corner of these United States, left it for the Catholics of the Mississippi valley and the West high and dry on the shores of inaccessibility. The need of a summer school was as keenly felt among them as among their fellow Catholics in the East, and Plattsburg, in the matter of distance, was beyond their means and their time. It had been hoped that one school, centrally located, would do for all, but events have shown the wisdom of at least two schools; since even within the radius of their non-special influence each school has learned that facility of access counts for much in the results of their efforts. The Columbian Catholic Summer School, under like circumstances and in response to similar needs, was organized to give the Catholics of the Mississippi Valley an opportunity of higher education and bring them on the higher lines of thought under Catholic direction. The

Columbian School has held one session at Madison, Wis., with great success and large promise for the future.

I have been asked to set forth the conditions, needs and prospects of the Columbian School especially. But save in accidentals I see no reason for differentiating it in these respects from its elder sister in the East. Catholics of this region are pretty much as Catholics within the territory from which the Plattsburg School draws. They live among populations substantially the same, with the same character, notions and prejudices. The summer school fad is as ripe along the banks of the Mississippi as on the shores of the Atlantic. The popular notion of education is on the same dead level, and the system in vogue one and the same. What, therefore, I may predicate of the summer school movement in the West seems to me applicable universally.

The conditions in the West are the conditions we have already noted in speaking of higher education as manifested in the popular notion prevalent in America. This is a day of problems; they are in the newspapers and in the air, and everybody discusses them, regardless of his or her fitness to do so. Theology, philosophy, economics, sociology, etc., have become popular topics. Faith has decayed among Americans and religion has more to do with society than with God. Statistics of denominations do not prove the health of religion among us, for many of the sects are mere social assemblies where *religious* belief is the last consideration of eligibility. Religiously the country is at sea, tossed hither and thither by the winds of doubt or stagnating in the calm of indifferentism. Where the spiritual life is unsettled, there will be many problems afloat many *isms* agitating the surface of intellectual life and much absurdity indulged in under the name of thought and culture. Catholics living amid such conditions cannot fail to be affected. Summer schools have sprung up largely in response to the conditions asking, if not for the solution, at least for the discussion of the many problems. The Columbian Catholic Summer School was established to frame solutions of current problems for the Catholics of the Mississippi Valley. A

Catholic summer school is a necessity under the circumstances. Whether fad or not, whether permanent or transient, it corresponds to a present need and answers the purpose of the hour in drawing Catholics from the undesirable influences of un-Catholic summer schools, and stimulating them to an intellectual life in harmony with their faith. In the public schools of the country are numbers of Catholic teachers, whose intellectual bias is anything but Catholic, and who, in spite of themselves, are constantly absorbing false notions of pedagogy—therefore of philosophy—under the incessant pressure of a system of education which has utterly ignored any consideration of the true end of man. They are naturally beset with many difficulties, entangled in the meshes of many problems, and are correspondingly anxious to find some systematic exposition of their solution from the grounds of their faith. Here are a class among whom summer school work will bring forth its best fruit. They are looking, even anxiously, for a substantial Catholic exposition of current questions in the light of Catholic principles. Their want alone is a sufficient reason for the establishment of Catholic summer schools. They are not, however, the only ones to whom the treatment of present questions on Catholic grounds will prove a light and an assistance, though, indeed, I do not believe that there is any large number seriously and substantially interested in the elucidation of the graver questions, or that the contingent capable of appreciating a systematic course of higher study, is legion. But granting that the majority are only superficially interested, merely taken with the fad of the moment, there is always the resulting benefit of creating a moral atmosphere of confidence in the intellectual capacity of Catholics to meet and answer the so-called problems, which so befuddle the vulgar mind in the newspapers and the magazines. And this is a consideration not to be underestimated. Un-Catholic summer schools get the reputation, upon very shallow merits, of being centres of intellectual power; they are, according to public measure, progressive institutions. Now the Catholic majority, by force of association, gather the same notion

from current opinion. They imagine that summer schools are indications of progress and synonyms of culture, and they look to their own intellectual leaders to be abreast of the times. It is well for the leaders to respond to the expectation, and better to use the opportunity to turn the fad to some good account. Catholic leaders have had the wisdom to do both. The greater benefit to be derived from the movement depends upon the prudence of those at the head of it in holding and developing it upon those systematic lines which alone harmonize with the dignity and gravity of Catholic thought. The Columbian Catholic Summer School was organized with full appreciation, on the part of its promotors, of the necessity of making it a system of higher studies under the domination of the Catholic religion. Catholicity has a well-defined system of theology and philosophy; human knowledge in the Catholic theory is illuminated and guided by the Divine Light, and without that light stumbles in darkness. The difficulties of the non-Catholic world in the speculative order arise exactly from its blindness to the truths of revelation. The light of the world is Jesus Christ, and who does not follow Him walks in darkness. The philosophy of the Incarnation is the Catholic explanation of things past, present and future. A Catholic institution of higher studies is bound by the nature of the case to make the philosophy of the Incarnation the sum and substance of its teaching, and by the light of the truth of the Eternal Word made flesh elucidate all the problems that fall within the periphery of its consideration. The need of such an exposition of truth is especially urgent at a time when the philosophy of the Incarnation is being largely forgotten by the non-Catholic world. The evidence of this may be seen in the immense number of problems raised by the mind of the century. Everything has become a problem, even the simplest and plainest duties of life. The public mind is a sea of turmoil agitated and lashed by every wind of doctrine. *Isms* multiply like the spawn of fish, and the increasing confusion is mistaken for progress. The power of Catholic truth alone can calm the waves, and the light of

Catholic truth alone can illuminate the darkness. If Catholic summer schools are to accomplish their purpose they must burn like beacons from an eminence with the steady and unquenchable light of the philosophy of the Incarnation. The light is from them in the intellectual order, not from the outside world. Jesus Christ alone is the sun of truth; the mission of His Church is to give light to the world; it is not the world's to give light to His Church; she is the illuminator and the world is the illuminated. True progress lies in the conservatism of truth. The Catholic Church is the one conservative power in the world, and her conservatism is the stability of eternal truth. Until Jesus Christ established the Church to perpetuate His mission of redemption the world lay in the darkness of heathenism, and without the light of the truth which she alone indefectibly shows forth, the world would fall into the night of paganism again. The office of the Catholic summer school is to spread her light in the intellectual world, in the world of problems raised by the modern mind astray from the truth. When Catholic summer schools become inconsistent with this office let them perish. If they fulfill not this duty they simply add to the darkness and confusion round about them.

The first duty of the summer school is to teach the philosophy of the Incarnation. But philosophy means order and system. The teaching therefore should be systematic and orderly. The tendency to popularize in our day is great, and to popularize means, as a rule, to superficialize. Popular lectures and popular lecturers are the fads of the hour at summer schools. Against this species of intellectual demoralization, Catholic schools, *noblesse oblige*, are bound to make strenuous efforts. True education can never be desultory. It must begin with principles and develop therefrom onward. I do not mean that the matter and manner of the questions treated at Catholic summer schools are to transcend the appreciation of their audiences; this were shooting beyond the mark; but I do mean that the matter should be of principles, and the manner a systematic development of those principles in consistent courses;—and what is more,

that these courses should be integral parts of one plan. The unity of truth should be apparent throughout all its parts, if the teaching is to possess the integrity of Catholic demonstration. No hap-hazard selection of subjects or lecturers will realize the object of Catholic Summer School work. I take it that the Catholic Summer School is unique in its matter and its method. While it is a response to the demand of the moment, it is also a counter irritant to the evils of fadism, and a protest against defects and omissions. It should utilize the infirmity of the hour by converting it into a real intellectual power. To do this it must marshal the opportunities presented into an intellectual discipline. If it cannot do this, it fails, and would better not be. If it is not a school in the true sense of the word, it is simply a fraud. If the Catholic Summer School were purely what other summer schools are, mere bubbles of a popular fad; if it were only a concentration of vanity and shallowness, an idle endeavor to utter truth out of wind, it would be worthy of neither support nor respect. But I believe that it is accomplishing a great good by virtue of Catholic truth which it possesses and is able to dispense; and it is in this that it is totally unlike other institutions of the same kind. As long as it continues faithful to the tradition and integrity of Catholic truth, so long will it subserve a great need among Catholics, and it will endure as long as that need exists. There is no doubt that, under present conditions, it is an important factor in Catholic intellectual life in this country. As long as Catholics are surrounded by adverse intellectual influences that make against the integrity of their faith, so long will institutions like the summer school be needed to instruct and educate them in the stability of Catholic thought. The conservatism of that thought is the intellectual breakwater of the day against the new paganism. There is but one line of progress and that is the way of eternal truth, and the mission of the Church is to lead mankind along that divine path; for Jesus Christ is not only the truth and the life, but the way.

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## THE CATHOLIC SUMMER SCHOOL AND THE CLERGY.

IT may seem unnecessary labor to present the idea of the summer school movement to the clergy of America, as they, above all others, must be thoroughly familiar with the features in it which commend it to all interested in education. Certainly, no educational idea has, in late years, received more widespread publicity and consideration; yet at no time in the history of the movement does it appear more in need of the generous and well-sustained co-operation of those to whom has been confided the mission of the education of the people. There are few thoughtful Catholics who are unaware of the difficulties that have been encountered and overcome. Every new idea must prove itself deserving of a place in public confidence before it can expect much success. Ideas in education are more likely at first to be considered as fads, or whims of only passing interest, and men wait until they have been shown to be of real benefit in public instruction before they commit themselves to their approval or advocacy. The Catholic summer school movement is not a new idea in education, but rather a new form of a very old idea, and a form of an idea which dates back to the outside schools of the university and monastery of the middle or early ages of the Church. There are many interested in the general work who do not seem to grasp the true aim and purpose of the movement. To some it appears as a school for specialists, while others regard it as giving something of an elementary course of studies for the benefit of those whose early education has been neglected. To others still it has the character of a well-intentioned but foolish fancy, based largely on theory and certain of ultimate failure. It is unnecessary to more than refer to those who have but sneer and ridicule for what they call "the silly fad of the summer school," for to many of that class nothing appeals except that which originates in their own fancy, and nothing is just right but what follows their own narrow ideals. Time is too valuable to be spent in answering ridicule which

easily makes a laughing stock of the most cherished ideals. If there be anything of education in the summer school idea, whether as a specialty or as elementary instruction, or even a passing fancy, if it sew some few seeds of goodness or bring the slightest improvement to mind and heart, it must appeal to all who are interested in the general education of the people. But the summer school is more than all this; it is a part of the scheme for the higher education of the masses. It was born of a desire to meet some of the many-sided wants of American Catholics in their intellectual development, and, as a result, it has become the very embodiment of earnestness and self-sacrifice on the part of those who have labored thus to lay the foundations of what may become a "People's University," in which may be found, in time, ample opportunity for study upon all the lines of religious, scientific and literary thought, under the direction of teachers of recognized ability and piety. The movement, in its present form, originated in a desire to meet the wants of the people, helping those who are seeking out for the means of self-improvement, under such influences as would give them the knowledge they seek for, in an atmosphere of religious belief, and away from the dangers of the intellectual and scientific errors of the age. It is easy to ridicule the intellectual ambitions of the people and belittle their efforts at so-called culture. The fact remains that among all classes there is a well defined effort for more knowledge, and better instruction, a certain aiming after the highest and best, and there is always honor for those who by struggle and sacrifice attain to the heights of knowledge. Our duty is to protect our people in their seekings after those advantages, and, as far as we can, to aid them in their self-improvement, keeping near them always, that religion and self-improvement may go hand in hand. Let all the people taste of all of God's treasures that they may the better know and love Him. There are no royal roads to learning, nor are there any circles of knowledge for the exclusive enjoyment of the favored few. Look at it as we may, we are forced to the conclusion that this is an age

seeking for higher knowledge, an age of so-called intellectualism, a reading and thinking age. School and university rise on every side, training men's intellects for the pursuit of the highest and greatest intellectual good, and bestowing freely and generously the gifts of learning which the scholarship of the world places within reach. The condition is not a new one; for, from the beginning, men have sought after knowledge, and have unlocked the treasures of mind with such keys as human ingenuity, aided or unaided by faith, could devise. It is well known that knowledge along the lines of mental or scientific endeavor was for many years the privilege of the few. Scholastic knowledge came from the gymnasium, school and academic groves, but the scholars were few compared with the masses. Times have changed, Christianity has made the new conditions possible, and the development of material life, the advancement of science, and the advent and development of the art of printing have placed within the reach of the many those advantages which for centuries had been regarded as the exclusive privilege of the few. The world did not seem aware that intellect was not limited to class or race, and that knowledge was God's gift to all men. The Church established by Christ taught that manhood was tested by soul, and not by conditions of life, and that all men were called to enjoy the knowledge of God and nature. To her was given the great commission to go forth to all nations and teach them all truth. Her mission was the diffusion of truth for mind and heart, and her work was not to cease until time shall be no more. To fulfill this command the teacher went forth to instruct men as well as to offer sacrifice for them. Schools arose, and child and man, master and slave, woman as well as man, all were called to education. In the days of Christian kings, the wealth of kings was used to cover the land with schools of all kinds where science and religion united to tell of God. The learning of Paganism was chastened in the crucible of Christian truth, and the philosophy and science of the ancients were Christianized by the scholars of the Church. When new worlds were discovered, with the cross

and the altar, was the school. "Wisdom for sale," "Wisdom for sale," was the cry of every missionary, in every age, as it was when the Celtic monks stood in the squares of Paris to tell men of Christ and education. From the monastery schools sprang the university, and close to them were the schools for the people. America has a similar history. The missionaries, whose voices rang out through the wilderness, not only preached Christ, but from the rude logs of the forest they built the school as well as the chapel.

We have all read the story of the Canadian builders of faith whose monuments of education stand side by side with the chapel and the cathedral. The Jesuit and Franciscan trudged through the woods, learned the rough dialects of the savages, only that they might construct grammars and class work with which afterward to teach the Indian, not merely the religion of salvation, but also the elements of education which would in time lead him from barbarism to civilization. As the country opened its doors to the refugees from the nations of the world, it saw a transplanted civilization making a new home upon its broad prairies. Soon the forests yielded place to the cities, log chapels to the stately churches, and rude schools to colleges and universities. The advantages of education have increased with the people's growth, and knowledge is placed within reach of all. This general diffusion of knowledge, even in a limited degree, creates a taste for more. This is a reading age, and the great engine for the diffusion of knowledge is the newspaper, which freely discusses all questions. From the public platform, in political strife, in the counting-rooms and public libraries, and in the thousand and one ways in which mind meets mind, there has come a certain taste for what is called culture, a certain desire for self-improvement, an earnest disposition to be posted upon the leading matters of interest in science and literature, while in trades and professions, as well as in the leading lines of successful business, men find the necessity of knowledge in special branches. From this well-defined and generally accepted condition, has arisen the demand for

opportunities of special study or general improvement, and hence on all sides schools spring up, catering to those popular demands. People seem willing to follow certain methods of instruction even in the days when body and mind would seem to demand rest, and the summer schools plant themselves by the resorts of the people, in order to give to the busy men and women in their days of vacation, something of the instruction which they feel they need, and which they are willing to accept even at such sacrifice. The country is dotted with summer schools, each one with a special purpose. Error, which so quickly grasps at the popular ways of reaching the minds of the people, has large control of the agencies which present themselves most readily to the people. Our Catholics, in the desire for self-improvement, may be careless about the surroundings in which the instruction is given. They want the knowledge, and if the Church does not meet the demand, error will, and the result will be a weakened faith, if not a loss of faith. Disguise the difficulty as we may, ridicule the fancies and ambitions of the people as we will, the fact remains that our people feel a want for such knowledge, and they look to the Church to supply it. Hence, it is perfectly correct to say that the summer school is the growth of a thought as it is the answer to a demand. Its inspiration is in the motto, "God, my Illumination" (Deus Illuminatio Mea); its hope is in the learning of our colleges and universities, whence come the teachers whose reputation gives warrant of sound doctrine and careful research. It is really bringing something of the university into the thoughtful lives of our men and women who can never reach the university. It is the giving of opportunity to those who in the busy cares of life have no time for school, but yet may touch some of the beauties of knowledge in the winter evenings at home, in the literary circle, or amid the attraction of a summer holiday. The feasibility of the summer school has been demonstrated; its possibilities have not yet been sounded. It came as one of many educational agencies, which bear within themselves the germ of great good. The Church welcomes all agencies that will bring men nearer to

God and make the truth which Christ taught, better known and loved. To whom, then, more than to the earnest, zealous clergy of our Church should such a movement appeal with expectation of encouragement and co-operation? On them is placed the charge of demonstrating the truth. They are the truth-sowers, the truth-bearers, the truth-workers. Their one mission is to lead heart and mind to Christ. No matter how insignificant the grain of truth, it bears its fruit; no matter how small the instruction, it tells upon the character. Every means of instruction in the line of the great truth should be welcomed as an agent. The observant priest, better than anyone else, knows the danger of the hour from falsehood to intellect as well as corruption to heart. False theories appeal to the mind; false principles of life threaten the truth; misrepresentations of religion, calumnies against faith, the scoff and sneer of infidelity against simple, honest belief, these are frequently met with, in the circles into which our people have to enter. False teaching on soul and mind, false social economy, false relations between religion and science, these are common errors that parade as truths, while the sanctities of domestic life are desecrated and the pillars of the social fabric are at the mercy of irreligious Samsons, who in their strength would pull down the temple and make anarchy and disorder masters of all. Everything that will tend to show the people the falsehood of prevailing errors, and the ever-enduring brilliancy of the truth, that will save them from the dangers that surround them on all sides, in literature, in science and in the common agencies of their instruction; that will make religion appear more beautiful and the dogmas of religion better understood, all these should be welcomed by the teachers of the people as means from God to help in the work of salvation. Why should we not enter into the fields of popular instruction and lead men to truth? Like St. Peter in Jerusalem, and St. Paul at the Areopagus, the priests are sent to Jew and Gentile, to tell all men the good tidings of truth as manifested in Jesus Christ. Their place is with the people, and in Church and in school, in university, college and summer assembly, wherever men ask

"What is truth?" they should be found ready to give or provide an answer. Again, then, let us emphasize the fact that the summer school, as it appears to those who have labored in it, is the focussing of study upon the questions of the day. It is the crystalizing of thought upon the salient events in history and science; it is the leading of thinking people to the minds of our best scholars, that they may learn what our great Church has to say in answer to the questions which rise on every side. Besides all this, there is an enjoyment in social reunion by which the social forces of the people are welded into one compact mass for good, along all the lines of scientific and social endeavor. From all parts of the country scholars meet and compare notes. Men and women distinguished in their respective spheres become acquainted with one another and discuss the ways and means for the successful battle of truth. In these summer schools people of wealth and high social standing, ecclesiastics of all ranks, business and professional men, those engaged in educational work, people from the middle ranks of life, Catholics in all walks meet on the common ground of their Catholic faith, listeners in a Catholic school to the best scholarship of the Catholic Church in the topics under discussion. The summer school is not so much a school, except in name, as it is an arena where the best minds are battling for truth against error; where falsehood, practically met with in real life, is practically dealt with, and where truth is made to shine in its brightest colors; while error, stripped of its appearance of truth, is made to stand in all the gaudy tinsel of the counterfeit. Our glorious Pontiff has given the word that we should be leaders and not followers, and unless we lead in these movements, intellectual or social, we will be led, and error is fastening itself so strongly upon popular movements, that unless the hand of truth guides them the people will be led astray. Is it not our duty to go out after the people and make them feel that there is no lawful ambition which the Church is not willing to satisfy, no point of instruction which the Church is not willing to give, no effort for education which the Church is not willing to make? As has already

been said, popular assemblies where the people may be instructed upon topics of interest are not the creation of this age. They were found side by side with the monastery schools of the middle ages. In those outside schools the people gathered, the children of the people were taught, and the best minds of the monastery, and later of university, found pleasure in discussing, even with the poor, questions that interested them. Like our Divine Saviour, is it not the duty of the Church not merely to make the deaf to hear and the dumb to speak, but to see that all men speak rightly? Are we not called in these days for a special apostolate of truth, not merely to our own people, but to the vast multitudes who, in the uncertainty of belief, are seeking for the truth? Is it not our duty to open wide the doors, that all men may enter and learn the truths of the Gospel? The age calls itself learned, but we know that much of it is learning without God. It is the little learning without faith that is filling the world with agnostics and unbelievers. Truth is needed; the whole truth of Jesus Christ. The Catholic Church alone has been intrusted with the mission of teaching the truth of Christ, for to her alone has the spirit of truth come, teaching her truth and abiding with her always. The priesthood has been sent under the guidance of the same spirit, to teach the nations, to teach them Christ and Christ's truth; hence, the priesthood should go everywhere, wherever there is mind to be instructed, mind to be corrected, life to be taught its duty, first to the children of the household of faith, not merely to teach them the lessons of faith, but to follow them step by step through life, safe-guarding and directing them, answering their questions, solving their doubts, and building them up into the manhood of Christ.

The history of the summer school movement is well known. Its success seems assured. The school established at New London, and now permanently located at Plattsburg, was the first experiment; others have followed, and others still will follow. The Sovereign Pontiff, Leo XIII, has looked with complacent kindness upon the work, and

has given it his apostolic benediction. Among other things, the Illustrious Pontiff said, in his letter of commendation in 1894:

"There were many reasons for the founding of a school of this kind; one affecting the good of religion, so that Catholics, by their union of thoughts and pursuits, may the more effectively defend the Catholic Church, and induce our brethren who are separated from us, with regard to Christian faith, to make their peace with her; another, that by means of lectures from learned teachers, the pursuit of the highest studies may be encouraged and promoted. We are pleased to give our commendation to the trustees of this summer school."

The American hierarchy, anxious for the glory of the Church in America, have been from the beginning the fostering father of the enterprise. Cardinal Gibbons at the very beginning of the work said:

"Our clergy and laity have never had any central meeting place where all could gather without awkwardness, and amicably discuss questions of interest to all. The plan of the summer school seems suitable for this purpose. Pupils and teachers can meet at its reunions and learn to know one another outside of school formalities. Educators can compare notes; specialists can meet and confer. This bringing together of theorists and men of affairs, clergy and laity, religious and secular, cannot but have a good effect if wisely and safely managed."

Every session of our school has been honored by the attendance of archbishops and bishops of the Church in America. No one has been more unsparing in his devotion than the Most Rev. Archbishop Corrigan, who has visited the school every year. At the last session, among many things, he said:

"Inasmuch as all these works do honor to our Church and are of service to us, we cannot but rejoice in this good work, and wish it greater and greater prosperity."

To this may be added the words of the Most Rev. Archbishop Ryan of Philadelphia, a warm friend of the movement:

"Its object is admirable, and one that commends itself to the entire country, the beginning of a magnificent institution to which the nineteenth century will be looking up with admiration, and bringing forth great fruit for the future of the American Church."

No popular gathering ever had more distinguished visitors nor more enthusiastic commendation. Its roll of honorary members who have identified themselves with the movement, is one of which any school might be justly proud.

The many bishops who have attended our sessions, and have otherwise manifested their interest in our work, the large number of distinguished prelates who have associated themselves with us as teachers and as members of the school, all attest more strongly than can be expressed, the strong hold which the Catholic Summer School of America has upon the best spirit of the Catholic Church. What stronger proof of the place which the summer school holds in the educational work of the Church in this country than the words of Cardinal Satolli, the distinguished pro delegate, who has been an honor to our Church in America, to which he came as the well-chosen messenger from our beloved Leo XIII. The school was honored last summer with a visit from this distinguished prelate, who after his return to Washington, wrote to state "that according to his judgment, the summer school now in session at Plattsburg in the highest degree deserves the esteem and the confidence of all. It has not only reached but has even surpassed the most sanguine expectations. The clerical and lay members of the directive and administrative boards, by their intelligence, in instruction and management, are all well known for their devotion to the interests of religion and education. The lecturers have been chosen from the most competent scholars in every branch of learning. The programme, made up as it is of subjects mosts interesting, discusses very practical questions in the fields of religion, philosophy, literature, history and science, and is all that could be desired. It was with great pleasure that he saw the concourse of people who had come from distant places, as well as from the neighborhood, to

follow the courses of lectures. His most sincere wish is that the number may go on increasing from year to year."

At the last session, 1,600 people, representing the social, professional and business strength of the best cities of our American life, attended the school. It is necessary to attend a session of the school to realize the deep earnestness and the honest pride of those who are interested. No one who has looked in upon that body of simple, earnest representative Catholics, can have failed to be impressed with the power of the school for good among the people. The program of lectures and sermons which have brought to platform and pulpit the distinguished ecclesiastics and laymen with ripe scholarship and deep thought, have received unstinted praise from all interested in the work. We are very proud of this session's schedule, and we commend it to the careful reading of those who value learning and who also desire social enjoyment, for side by side with the lecture work is the social element which tends to make extremely pleasant the hours spent at the summer assembly. This year the session will open July 12th, and will be held at the summer school grounds at Cliff Haven, near Bluff Point, upon the shores of Lake Champlain. Buildings have been erected, costing an aggregate of $50,000.00, and these will serve as lecture hall, administration building, dining hall and cottages. A Champlain Summer Club has been established and the Administration Building has been leased to these gentlemen, who thus possess upon the summer school grounds a building which will serve them as a summer residence, while, at the same time, its proximity to the school will give its members an opportunity to enjoy the lectures and social advantages which the school offers. Those who have had charge of the summer school movement from the beginning are clergymen and laymen who have been actuated by one motive, and that is a desire to furnish to the Catholic people the opportunities for instruction which seem to be demanded by the age. Their aim is to build a school under the direction of the Church, and as an aid in the instruction of the people. The charter of Church school has added to it

the charter of a school under the University of New York. The historic ground which has come to the trustees by gift, is dear to us both as Catholics and Americans, for upon the waters of the lake were fought decisive battles for American liberty, and on the land and in the forests near may be traced the footsteps of the great missionaries who brought the Cross of Christ and civilization to the Indians; while the historic name of Champlain has added glory to the Catholic Church of which he was a distinguished child. The Chapel of Our Lady of the Lake, from the midst of a clump of pine trees on the bluff, will give ever to the school the sweet influence of the Blessed Virgin, to whose fostering care the education of the Divine Child was confided. Under her care the school has placed itself, that under her inspiration the work may be done, in however meagre a way, for the benefit of those for whom Christ lived and died. What nobler object for the priesthood of America? The full success of the Catholic summer school will be a glory to the Church, while its failure must add something of discredit, at least to those who have felt that there was ambition enough on the part of the people to be instructed upon all questions by recognized teachers of the Church. We trusted in the people, and our confidence was not misplaced. The school has now a place among the educational agencies of the Church in popular education. It must succeed, for it has the blessing of God, the earnest prayer of all who love education, and the generous co-operation of the bishops and prelates of our beloved Church in America.

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*Worcester, Mass.*

## THE CATHOLIC WINTER SCHOOL OF AMERICA.

THERE can be no two opinions as to the growing increase and development of intellectual life among the Catholics of America. This heart-hunger for wider and deeper knowledge has grown apace with our spiritual and material advancement, and the multiplication of our Catholic schools, colleges and universities registers to some degree the intellectual progress of our people. Catholic literature is, too, day by day spreading abroad, and the spirit of our holy faith grows stronger, more intelligent and steadfast by each fireside illumined by the pages of a Wiseman, a Newman, a Brownson or Hecker. We are fronting an age of resolute but honest doubt, and the Catholic Church in this country is wisely arming for the contest. To-day the study of every science is seasoned with a certain flavor of scepticism and the Catholic priest and Catholic layman, if they would hope to do effective work for the Church, must be found in the intellectual van of the times, their hearts suffused with the divine essence of faith, and in their hands the torch of eternal truth. It is an intellectual Catholicity which must convert America.

We have touched the threshold of an age when it is not so much a controversy between different schools and systems of philosophy that is being waged, as a combat between doubt and faith for the supremacy and sovereignty of the human mind. For what is belief to-day outside the Catholic Church but a quicksand sinking and shifting beneath the timid step of each benighted wayfarer? What port in sight save for the barque of Peter? What light upon the dark, brooding deep, save from Him who has declared Himself to the world through His Holy Church to be the way, the truth and the light?

In view of the fact, then, that the spirit of the closing years of this nineteenth century is one of doubt and questioning—one of restless dissatisfaction within the realm of spiritual thought, is it not the paramount duty of every

Catholic priest and layman to lend the light of an intelligent Christian faith to the solution of every difficulty born of the age, and to hold up to each honest doubter that torch of divine truth which has made sure the footing of Christianity for nineteen hundred years?

You will ask, How can this best be done? As our Holy Church is the channel of all knowledge and truth, we must ever look to her for a guidance in all things. She it is who perfected every science and fostered every art and literature. She brought intellectual order and splendor out of the darkest chaos, and the gloom of barbarism quit the brow of nations at the first touch of her civilizing and consecrating hand. She justly holds science to be the handmaid of faith, and will not have the twain dissevered.

Here in the New World the intellectual activity of the Catholic Church during the past few years has been most marked. Her divine life is found throbbing in her every institution, from the lowliest parochial school and chapel by the wayside, to the sublimest creation of art as embodied in university tower and cathedral shrine. Assuredly if she be true to her heritage, and reading aright the conditions of the times, will adjust herself to its needs within the intellectual domain of life, the conquest by faith of the New World is assured.

But the thirst for knowledge and truth within the Catholic Church of America is to-day greater than can be satisfied by the educational stream which flows from the curricula of school, college and university. The mind of the Catholic laity is at work and they have asked for a People's University—an institution which shall shape, direct and tone their most matured thought and investigations in every department of knowledge in accordance with Catholic truth and principles. This new factor in the intellectual life of Catholic America is known as the Catholic summer and winter schools.

As is fitting, the Church is the leader in this great movement. The first session of the Catholic winter school, held recently in the quaint and historic city of New Orleans, La.,

amply testifies to this. It was a zealous priest, Father Mullaney, of Syracuse, N. Y., who first planted the seed of this great movement in the South, while the watchful countenance and care of the prudent and progressive Archbishop of the Crescent City, Most Rev. Dr. Janssens, and such enthusiastic laborers as Fathers Nugent, Fallon, Firle and Semple matured the seedling into a strong and benign tree, whose kindly branches promise with years to enwrap the whole South.

No greater mistake could be made than to consider the Catholic winter school of the South as a rival of the Plattsburg and Madison schools. There is a distinct field for each, and nothing but the most sincere spirit of amity and comity should ever exist between them. A great intellectual work is to be accomplished among the Catholic people of the South, which no Catholic summer school in the North could or need ever hope to do. Indeed, the happy and kindly words of greeting uttered by Mr. H. J. Desmond, Vice-president of the Madison Catholic Summer School, when briefly addressing the Catholic winter school of the South, are proof of the goodwill of the Catholic summer schools of the North toward their young sister in the South.

Nor could any other city in the Union be chosen so suitable for the establishment and building up of a Catholic winter school, as the beautiful and pre-eminently Catholic city of New Orleans. Its very traditions and its atmosphere are full of faith and good works, while the generosity, hospitality and courtesy of its people make the sojourn of tourists and winter school visitors within its gates a season of unalloyed pleasure and happiness.

In New Orleans, the current of thought is human-hearted and kind. The magnificent convent schools, colleges and universities, as well as public libraries, witness to the people's intelligent desire for knowledge ; the innumerable temples of worship speak eloquently of their piety, while the institutions of charity testify to the practical faith of the people.

Fitting, too, is it that the Catholic Winter School of America should have had a very auspicious and brilliant opening. Two cardinals, two archbishops, four bishops and some fifty priests, with about five thousand worshipers were present at the pontifical Mass that marked the dedicatory exercises of the school in the grand old Cathedral of St. Louis, on Sunday, February the 16th.

It had been fittingly said in one of the opening addresses of the school that the ideas which were to "govern the course of instruction are the development and enrichment of the mind, the education and enlightenment of conscience, and the fostering and strengthening of those feelings of love of country and of steadfast adherence to the principles of constitutional liberty which make every man in this country happy and proud, and thankful to God that he is an American citizen."

How far this idea was carried out may be gleaned from the general character and spirit of the syllabus of lectures, fifty in number, which extended from February the 20th to March the 14th. Naturally, we would demand that they should, both in scope and spirit, be directive, corrective and stimulating.

It is needless to emphasize that in following this aim the lectures should have as their basal elements Catholic truth and principle. This is, indeed, the great purpose and end of a Catholic summer or a Catholic winter school: to learn and fully understand the teaching of the Catholic Church in every branch of human science and knowledge, that through it we may grow into a fullness of God's light and love. If the Catholic summer or winter school aimed at the mere acquisition of purely intellectual culture, there would be but little reason for its existence. It would be much easier and cheaper to obtain such knowledge in one's library by the study and mastery of printed facts.

The lectures delivered at the Catholic winter school included social and economic questions, astronomy, literature, history, rhetoric, biography, physical science, ethics, pedagogy and art.

As it is not within the scope of this paper to draw attention to personalities, we must omit the mention in detail of those who promoted the organization of this movement or aided it as lecturers, and thus planted a new seed of intellectual life in the South under the blessing and guidance of the Catholic Church. This seed offers every hope of growing into a mighty tree, every branch of which will enfold spiritual and intellectual gifts for the Catholic population in the South.

THOMAS O'HAGAN, M.A., PH.D.

## ANALECTA.

### LITTERAE APOSTOLICAE.

Among the various documents issued by the present Sovereign Pontiff for the proper adjustment of the missionary conditions in the East, regulating at the same time the intercourse between the clergy of the Greek and Latin rites, the principal one is that which begins *Orientalium dignitas Ecclesiarum* (30 Nov. 1894).

The present apostolic letter is of the same tenor, and may be considered as a supplement to the former document regarding the discipline of the Oriental Church.

It first calls attention to the relation between the Patriarchal authority and that of the Apostolic Delegate, both of which are to act harmoniously; and for that purpose they are to meet at stated times to consult regarding the welfare of the various dioceses over which they are to exercise vigilance. The points which the Holy Father specifies as the particular subjects of their care are that they look to and agree upon the establishment of seminaries for a properly trained clergy; secondly, that they provide for the foundation of schools wherever possible; thirdly, that they should aim at the creation of a sound periodical literature.

In the next place the Apostolic Delegate is instructed carefully to watch that the regulations given by the Holy See regarding the conduct of the missionaries be rigidly observed, but in such a way as to administer above all things to Christian charity.

The document is of special importance in view of the movement toward union of the Churches Catholic.

### DE RATIONE CONCORDI REI CATHOLICAE APVD ORIENTALES PROVEHENDAE.

LEO PP. XIII.

MOTV PROPRIO.

Auspicia rerum secunda quae Nobis, Orientem christianum apostolica providentia respicientibus, divina gratia benignissime obtulit

animum sane confirmant augentque ut incepta Nostra omni contentione et spe persequamur. Editis quidem nonnullis actis, praesertim Constitutione *Orientalium* anno MDCCCLXXXXIV, iam quaedam sunt a Nobis opportune declarata et decreta; quae aliis alia modis conducerent simul ad studium decusque pristinum religionis in eis gentibus excitandum, ad earumdem coniunctionem cum Petri Cathedra obstringendam, ad reconciliationem fovendam dissidentium. Quo tamen instituta consilia rectius in dies procedant uberiusque eveniant, optimum factu ducimus aliquot capita praescriptorum hortationumque subiicere, tamquam eiusdem additamentum Constitutionis; quatenus nimirum attinet ad communem sentiendi agendique rationem, quae tantis procurandis rebus maiorem in modum est necessaria.—Nam apud Orientales singularis omnino et hominum et regionum conditio a longinqua antiquitate occurrit Ecclesiae. Scilicet persaepe in uno eodemque loco aeque obtinent dissimiles iique legitimi sacrorum ritus, proptereaque totidem sunt ritu vario antistites pluresque singulis administri; accedunt non pauci numero sacerdotes latini, quos in illorum *adiutorium et levamen*[1] Apostolica Sedes mittere consuevit; sunt praeterea qui, ad firmamentum unitatis catholicae, *delegato* a romano Pontifice funguntur munere, eius mandata faciunt, voluntatem interpretantur. Eos igitur in suis quemque partibus obeundis nisi eadem sancta mens et salutaris, omni privata causa posthabita, moveat, nisi eadem in fratrum morem affectio consociat, non ita quidem laboribus et expectationi responsurus est utilitatum proventus. Intima vero voluntatum coniunctio et consentio propositorum, sicut Dei ministros maxime decet, ita in opinione hominum adeo Ecclesiam catholicam commendare solet, ut filios discordes non semel ad sinum eius suavi quodam incitamento vel ipsa reduxerit.

Huiusce rei aequum est antecedere exemplum pariter in Delegatis Nostris atque in Venerabilibus Fratribus Patriarchis, quum ceteris gradu et potestate antecedant: ad eosque singulariter spectare videtur commonitio Apostoli: *Caritate fraternitatis invicem diligentes, honore invicem praevenientes*[2]. Hinc sane excellentia iidem haurient bona, atque illud, tam optabile in praesentia, ut suam ipsorum dignitatem melius possint ac felicius tueri. Siquidem initarum rerum cursus in rei catholicae profectum, vehementer exposcit ut eorum personis muniisque sua stet omni ex parte commendatio atque etiam in dies accrescat. Id Nobismetipsis adeo

1 Const. Bened. xiv *Demandatam.* 2 Rom. xii: 10.

cordi est, ut quasdam cogitationes et curas in hoc item genere optime collocatas censuerimus. Nec enim quemquam fugere potest quantum deceat et omnino expediat, apud catholicos nullum dignitati patriarchali deesse ex eis praesidiis ornamentisque quibus illa abunde utitur apud dissidentes. Exploratum est autem, Sedis Apostolicae eo amplius ibidem florere nomen maioremque simul explicari virtutem, quo plus honestamenti legatis eius comitetur. Quapropter induximus animum sic efficere ut in hoc aptius utrisque, Patriarchis et Delegatis, esset consultum, eoque simul piorum emolumenta operum augerentur ecclesiis. Reapse quidem certam illis vim subsidiorum annuam, catholicorum liberalitate pia adiutante, decrevimus, attribuimus.

Iamvero fidenti fraternoque, prout diximus, animo studeant Patriarchae communionem consiliorum in maioribus rebus habere per litteras cum Delegatis Nostris: eo praeterea commodo, ut quae negotia ad Apostolicam Sedem delaturi sint, expeditius procedant et transigantur. Unum autem est quod, pro gravitate sua, singulari Nostro non modo hortatu sed iussu dignum existimemus: videlicet ut Patriarchae congressiones actitent cum Delegatis Apostolicis, binas saltem quotannis, quo tempore et loco inter ipsos convenerit. Ea res, ubi rite sit acta, plus quam dici possit devinciet benevolentia animos, viamque muniet ad persimilem agendi tenorem.—Ita in Domino congressis primum erit provincias sibi creditas generatim prospicere, et considerare quo statu sit atque honore in illis religio, qui progressus inter catholicos facti, quaenam ipsorum maximeque cleri erga dissentientes studia, quaenam in his voluntas requirendae unitatis, aliaque ad cognoscendum peropportuna. Exinde se dabunt res propriae et peculiares, in quibus deliberantium prudentia ususque elaboret. Atque episcoporum provincialium causas, si quae sint, licebit, accurate expensas, ex aequo et bono componere; eis tamen salvis atque integris quae ruris sunt sacri Consilii christiano nomini propagando. Tum vero de recta fidelium administratione, de cleri disciplina, de monachorum vel aliis piorum institutis, de missionum necessitatibus, de cultus divini decore, de cognatisque agetur rebus, quae diligentissime cautissimeque sunt reputandae: certis autem et communibus, quoad fieri possit, rationibus providendum est ut religio catholica et partos fructus conservet et multo capiat ampliores. Nobis tria maxime accommodata in medium proferre libet, seu verius revocare, quum fere eadem alias per occasionem attigerimus.—Est primum, oportere curas exquisitas in eo impendi ut alumni sacri ordinis ad doctrinam, ad vitae sanctimo-

niam, ad sacrorum peritiam optime informentur et excolantur. Collatis vero consiliis, facilius certe liquebit quemadmodum singulis Patriarchis sua sint probe constituta seminaria clericorum, sensimque amplificentur et vigeant : ita plane, ut ea demum existat operariorum evangelicorum copia et praestantia, quae messi sufficiat augescenti, quaeque nomini catholico reverentiam adiiciat. Expetito rei eventui bene ii favere poterunt sacerdotes nativi, quos Roma ex propriis gentium collegiis crebro in orientem remittit, non tenui censu ingenii virtutisque animi instructos. De hoc ipso bene admodum Delegati Apostolici merebuntur, si curaverint ut etiam ex latinis idonei viri advocentur qui parati sint adiutricem operam clericis erudiendis conferre. Hic Nos facere quidem non possumus quin merita honestemus laude nonnullas Religiosorum familias, quarum sedulae alacritati multam in eo genere ab orientalibus tribui gratiam iam diu est Nobis compertum.—Alterum est, nec minore profecto diligentia dignum, de puerilis educationis sustinendis mulmultiplicandisque scholis. Per se apparet quanti illud sit ponderis ut primae aetatulae, una cum litterarum primordiis, ne quid imbibant veritati institutisque catholicis adversum ; eo vel magis quod contra *filii tenebrarum*, prudentia pollentes et opibus, eadem in re enitantur quotidie impensius. Necesse est igitur ipsa sanae doctrinae principia et religionis amor ita in molles animos infundantur, ut eos afficiant innutriantque penitus ad catholicam professionem : neque aliorum certe vel studiosior in hac parte vel fructuosior erit industria, quam eorum qui sese bono pueritiae sacris in sodalitatibus devoverunt. Quin etiam ex huiusmodi disciplina, in qua qui religionem moresque tradunt, suo ipsi facto plus tradunt quam praeceptionibus, id facile est profecturum, ut spei optimae alumni semina sacerdotii religiosaeve perfectionis mature excipiant et colant: plures autem utriusque sexus indigenas ita succrescere, non una de causa omnino laetabile et perutile est.—Tertio videtur loco pariter esse frugiferum, operam dari ut ephemerides similesve ex intervallo paginae, scienter moderateque factae, fusius pervulgentur. Tales quippe scriptiones, uti tempora sunt ac mores, religioni percommode inserviunt, sive ad refellenda quae calumnia vel error in eam confingant, sive ad fidele ipsius studium alendum in animis atque incitandum : id praesertim ubi non ita frequens copia sit sacerdotis, pabulum doctrinae et hortationis sanctae impertientis. Nec praetereundum, quod catholici scriptis iis legendis ea cognoscunt quae variis in locis quoquo modo contingant, cum religionis connexa rationibus : cuiusmodi sunt fratrum egregie facta vel coepta, impen-

dentia a fallaciis adversariorum pericula, pastorum suorum et Apostolicae Sedis laboriosae curae, Ecclesiae succedentes dolores et gaudia ; quae identidem cognita profecto adiumenta bona suppeditant imitationis, caritatis, generosae in fide constantiae.—Istud Nos triplex praesidiorum genus particulatim commonstravimus, spe magna ducti, ex iis potissimum satis multa effectum iri secundum vota ; ob eamque causam auxilia ipsorum operum Nos quoque pro facultate submittere cogitamus. Id autem tempore ac loco fiet Nostros per Delegatos : quorum denique erit summam rerum in eisdem congressionibus actarum ad Apostolicam Sedem referre.

Consequitur de ratione officiorum quae Delegatis ipsis intercedant cum eis qui *Missionibus* per easdem regiones praesunt. Minime quidem dubitandum quin alteri atque alteri, probe memores cuius nomine et potestate sint eodem missi, et qua saluberrima causa unâ debeant conspirare, veram quae *secundum Deum* est concordiam, quum in sententiis tum in actione, custodire inviolatam contendant. Attamen ad totius rei meliorem temperationem, visum est immutare nonnulla de iuris ordine adhuc recepto : eaque decreto proprio iam constitui iussimus per sacrum Consilium christiano nomini propagando. Omni igitur prudentia et ope Delegati in id incumbant, ut quaecumque ab Apostolica Sede et illo decreto et subinde pro temporibus similiter edicentur, ea plenum habeant exitum. Rursus in idem congruant *Superiores Missionum* sollertia et obtemperatione sua ; maioris momenti res ad earumdem procurationem pertinentes, nisi rogatis illis et approbantibus, no aggredianter, eosque ipsos velint habere ex officio conscios, negotiis incidentibus quae opus sit ad Apostolicam Sedem transmitti. — Delegati porro suum esse meminerint evigilare, providere, instare ut Constitutionis, *Orientalium* praescriptis integre ab omnibus quos illa attingunt religioseque pareatur. In quo praecipue fiat ut nihil admodum de se desiderari sinant latinorum Instituta, quae multis locis tantopere student rei catholicae incrementis. Quippe rei catholicae valde nimirum interest eam omnino tolli ac dilui opinionem quae quosdam ex orientalibus antehac tenuit, perinde ac si de ipsorum iure, de privilegiis, de rituali consuetudine vellent latini detractum quidquam aut deminutum. — Iidem Delegati peculiarem vigilantiam cum benevolentia adhibeant presbyteris latinis qui missionali munere in suae ditionis locis versentur. Eis consilio et auctoritate adsint per difficultates in quas vel a rebus vel ab hominibus non raro incurrunt, atque ad ministerii apostolici ubertatem suadere ne desinant summam cum orientali clero consensionem et gratiam ; quam

quidem apte conciliabunt sibi et retinebunt, ipsorum tum linguae moribusque assuescendo, tum tradita a maioribus sacra instituta honore debito prosequentes. Huc autem nihil certe tam valeat quam specimen concordiae benevolentiaeque, quod ipsi praebeant Delegati et ceteri qui sub eis cum auctoritate sunt ; it quod graviter supra admonuimus. Neque vere talis animi prodendi ac testificandi defuturae sunt opportunitates. Praeclara illa, si per solemnem aliquam celebritatem faciles libentesque sacris ritibus orientalium intersit; ac vicissim si eos ad sacra latino ritu sollemnia nonnunquam invitent. Id autem in primis decuerit, valdeque fieri optamus, quotiescumque Ecclesiae vel romani Pontificis causâ insignior quaepiam agatur caeremonia. Ex eo namque feliciter potest mutuae observantiae caritatisque foveri studium, dum eiusdem fidei et communionis vincula in amore communis matris roborantur, dumque augetur obsequium ac pietas erga Successorem beati Petri, eum nempe quem Christus Dominus centrum constituit sanctae salutarisque unitatis.

Quae igitur hisce litteris motu proprio significavimus, declaravimus, statuimus, rata omnia firmaque permanere auctoritate Nostra volumus et iubemus.

Datum Romae apud Santum Petrum die XIX martii anno MDCCCXCVI, Pontificatus Nostri decimo nono.

LEO PP. XIII.

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## ES. CONGREGATIONE RITUUM.

### REGULARES KALENDARIUM ECCLESIAE IN QUA CELEBRANT MISSAM SEQUI DEBENT.

*Dubium.*

Quamplures Regulares, ratione suae vocationis et praedicationis, quotannis per Quadragesimam totam, per menses maii et octobris et per alia quoque tempora Sacrum peragunt extra suas ecclesias ; eaque de causa obtinuerunt ab Apostolica Sede privilegium celebrandi Missam iuxta kalendarium proprii Ordinis, quando color concordat cum colore Officii ecclesiae in qua celebrant. Praeterea iidem Regulares habent privilegium, iuxta quod concessio, illis per Apostolicam Sedem semel facta, iam amplius non debet revocata censeri, nisi de praedicta concessione fiat mentio specialis, vel saltem habeatur clausula revocatoria privilegii, etiam speciali mentione

digni. Hinc quaesitum est : *Utrum Regulares, de quibus in casu, comprehendantur sub decreto Sacrorum Rituum Congregationis die 9 Decembris 1895 edito?*

Sacra autem Rituum Congregatio, referente subscripto Secretario, atque audito voto Commissionis Liturgicae, omnibus rite perpensis, respondendum censuit : *Affirmative?*

Atque ita declaravit ac rescripsit. Die 8 Feb. 1896.

† CAI. *Card.* ALOISI-MASELLA, *S.R.C., Praef.*

L. ✠ S. ALOISIUS TRIPEPI, *S.R.C., Secretarius.*

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## ES. R. UNIVERSALI INQUISITIONE.

### DE USU CONDIMENTI EX JUSCULO CARNIS TEMPORE QUADRAGESIMAE.

*Dubium.*

BEATISSIME, PATER,

In hac Argentinensi dioecesi a longo jam tempore invaluit usus, ut tempore Quadragesimae diebus in indulto comprehensis, ad collationem adhiberetur non solum condimentum suinum, sed quodlibet jusculum carnis. Quum autem ex una parte haec praxis ecclesiasticis sanctionibus minime consonet, ex alia vero parte perspectis locorum ac temporum necessitudinibus ac circumstantiis, fideles hujus dioecesis nonnisi aegre ab ea avelli possint; ideo Episcopus Caesaropolitanus ad S. V. pedes provolutus, humillime supplicat S. V. pro benigne concedenda facultate, qua et in posterum praefatus usus hac in dioecesi sequi valeat :

S. Offic., die 20 Januarii, 1885 : *Si adest usus, Episcopus sileat.*

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## ES. CONGREGATIONE INDULGENTIARUM.

### DE RELIQUIARUM QUARUM LITTERAE AUTHENTIAE NON AMPLIUS HABENTUR VENERATIONE.

Episcopus Jacensis in relatione status suae Ecclesiae sequens postulatum exhibuit Sacrae Congregationi Concilii die 27 Aprilis, 1894, quod ab eadem Sacra Congregatione ad hanc Indulgentiis

Sacrisque Reliquiis praepositam transmissum fuit, nimirum :—Sunt plures Reliquiae in pretiosis argenteis thecis inclusae, fere in omnibus Ecclesiis Dioecesis, etsi pauperrimis, quarum authenticae non habentur, nec notitia habetur eas olim extitisse, nec tempus cognoscitur a quo illae Reliquiae possidentur. Numerus earum, praesertim in Ecclesia paroch. vulgo Siresa, quae per aliquod tempus residentia fuit Episcoporum Oscensium tempore invasionis mahometanorum, est considerabilis, et quamvis thecae antiquitatem redoleant, in archivis tamen parochiarum, vel in historiis nullum extat certum documentum earumdem authenticitatem comprobans.—Magna tamen pietate a populis coluntur, ita ut nequeat sine scandalo hic cultus prohiberi. Cum igitur antiquissimae sint, ita ut ipsa antiquitas possit constituere argumentum sufficiens ad certitudinem moralem gignendam, et apud omnes in maxima semper fuerint et sint veneratione, opinatur Episcopus orator hujusmodi cultum permitti posse ; ad omnem tamen anxietatem tollendam, implorat quoad hoc judicium S. V.

Quibus praefata Sacra Congregatio Indulgentiis Sacrisque Reliquiis praeposita, omnibus perpensis, ita respondendum censuit die 20 Januarii, 1896 : "Reliquias antiquas conservandas esse in ea veneratione in qua hactenus fuerunt, nisi in casu particulari certa adsint argumenta eas falsas vel supposititias esse."

Datum Romae ex Secretaria ejusdem S. Congregationis die et anno uti supra.

A. *Card.* STEINHUBER, *Praef.*

V. *Archiep.* NICOPOLIT., *Secret.*

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## INDULGENCED PRAYER FOR THE REUNION OF THE CHURCHES.

### PRAYER TO THE BLESSED VIRGIN, FOR THE RETURN OF THE SEPARATED CHURCHES TO THE UNITY OF FAITH.

O immaculate Virgin, who by a singular privilege of grace wert preserved from original sin, look down in pity upon our separated brothers, who are thy children as well as we, and bring them back to the centre of unity. Even afar off, they have preserved the most tender devotion, blessed Mother, to thee ; show them how generous thou canst be, and reward them by obtaining their conversion !

From the beginning thou wert victorious over the infernal serpent; renew thine ancient triumphs now when there is all the greater need. If our unhappy brethren are now in a state of division from the common Father, the enemy hath done this. Do thou unmask his artifices and scatter his legions, so that they may see, once for all, how impossible it is to be saved, except in union with the successor of St. Peter.

Thou who, in the fullness of thy gifts, didst from thy earliest moments glorify the power of Him who wrought in thee such marvels, now glorify thy Son. Bring back the lost sheep to His one fold and to the universal Pastor who holds His place on earth; and let it be thy glory, O most Blessed Virgin, that as thou hast in all times destroyed all errors, so now thou mayest extinguish schism and bring peace to the whole world.

Versionem ego feci proboque.

✠ JOANNES CUTHBERTUS, *Episcopus Neoporten.*

Neoporten. die 25 Aprilis, 1896.

Ex audientia SSmi. die 1 Febr. 1896.

SSmus. Dnus Noster Leo Papa XIII omnibus utriusque sexus christifidelibus, qui corde saltem contrito ac devote superius exhibitam orationem recitaverint, Indulgentiam tercentum dierum semel in die lucrandam benigne concessit. Praesenti in perpetuum valituro absque ulla Brevis expeditione. Contrariis quibuscumque non obstantibus.

Datum Romae e Secretaria ejusdem S. Congnis, Indulgentiis, Sacrisque Rel. praeposta, die 21 Februarii, 1896.

ANDREAS *Card.* STEINHUBER, *Praef.*

A. *Archiep.* NICOP. *Secretarius.*

# CONFERENCES.

## SOME SUGGESTIONS IN REGARD TO OUR DEAF-MUTES.

In view of the recent discussion carried on in the pages of the REVIEW regarding the education of Catholic deaf-mutes, I have been requested to make some practical suggestions drawn from the experience of several years and from special study of the work.

Before doing so let me say a few words with reference to the actual number of these children in the United States; and also to the conditions which make the proposition offered by a correspondent in the last issue of the REVIEW, namely, of providing for the proper education of deaf-mutes in the ordinary parish school, wholly impracticable.

According to the latest United States census, the number of deaf-mutes in the States is 40,562. This does not represent the actual number. It is exceedingly difficult to obtain an accurate census of the deaf and dumb. Parents do not wish to reveal an affliction which they usually consider a humiliation. Those who are conversant with these peculiar circumstances estimate the number at 60,000. In some countries the proportion is one deaf-mute to every 500; in other places the proportion is one to 300 and even 200 of population. In our country there is an average of one deaf-mute (from birth or early life) to every 1,500 of the population. This, however, is not an invariable calculation. There are places in which there is one to every 1,000 of population. Again, certain local causes are known to operate in multiplying cases of this infirmity. For instance, in that section of Pennsylvania in and around Scranton there are as many deaf-mutes as there are in any other section of the State having almost twice the population. Another reason, perhaps, why the number of these children has been underestimated is the fact that deafness has rarely any outward

indications which attract special attention. Whatever may be the causes which have contributed to create erroneous impressions in this respect it is quite certain that our deaf-mutes are far more numerous than the few schools which we have at present can accommodate. The number required, however, is not very large. These children are so scattered all over that any combined action is difficult and slow. They must be grouped together in one central point and placed in a boarding-school.

It is fortunate that the number of deaf-mutes is few as compared with other children of school age; for it costs a great deal more to educate a deaf-mute than a hearing child. In the first place a larger number of teachers is required because ten times more labor must be expended on a deaf-mute than is needed in the case of an ordinary pupil. The Board of Charities of the State of New York does not permit any teacher to have more than twelve pupils. This number, it has been wisely judged, is sufficiently large to allow justice to both teacher and pupil. It is quite a mistake also to suppose that any person who may have qualifications for being an ordinary teacher is competent to instruct the deaf and dumb. The fathers of deaf-mute instruction in this country have given their opinion on this subject in no unmistakable language. Dr. Harvey P. Peet, the founder of one of the New York State institutions, says in one of his annual reports: "No person can be conversant with the deaf and dumb for any space of time without being convinced that to teach them even the elements of language requires a greater knowledge of the workings of the human mind, a more philosophical acquaintance with the great medium of communication, and a more thorough intellectual discipline on the part of the instructor, than is required in any other branch of education."

Dr. Gallaudet, the founder of the first school for deaf mutes in this country, says in his fifth annual report: "No one should undertake the education of the deaf and dumb who has not been trained to it by a long and intimate acquaintance with them. It is necessary for a teacher in

order to become familiar with the singular peculiarities of their minds and characters, to learn all their various modes of expressing their ideas by the natural signs which they themselves have invented, and to gain that simplicity of thought in the communication of knowledge to such uncultivated minds, and that versatility of manner in his intercourse with them which will be accommodated to the different aspects under which their native genius or acquired habits may present themselves."

In his eighth report Dr. Gallaudet says: "It is one of the greatest difficulties which such a school has to encounter to procure individuals of such an education, and more especially of such peculiarity of talents and skill, as to qualify them for the employment of teaching the deaf and dumb. To induce one to engage permanently in such an employment so unlike that of an instructor in a school, academy, or college, which is usually considered as but temporary and introductory to some professional pursuit, a prospect not only of present but of future support must be offered; for nothing would be more embarrassing to the purposes of an institution for the deaf and dumb than to have its instructors frequently changing, inasmuch as each new instructor must himself, for some time, become a learner, while the task of teaching him devolves upon his more experienced colleagues."

Of course, with us the zeal and devotion of the religious Orders can accomplish a great deal more than the labors of secular teachers, who are working merely for a temporary end. Since it may generally be assumed that, for some time after the opening of a school for deaf-mutes its increase in numbers would be slow, it would serve the purpose to have one or two teachers selected from any of the sisterhoods which have at present charge of a deaf-mute school. This would meet the requirements in the beginning. They could prepare others who might be called upon as occasion demands.

Two things are clear from the above remarks. First, that a generous and liberal support should be accorded these schools, especially when it is remembered that the deaf and

dumb, as a rule, belong to the poorer class, and consequently, very few can pay for their education. Secondly, that when once a teacher has successfully engaged in this work, he or she should not be removed except for the most urgent reasons. Considering the difficulties attending the organization of a school for the deaf, some have made the fatal mistake of recommending these children to be sent to the State institutions on the plea that their religious instruction can be attended to afterward. Experience has shown that one or two years' residence in these schools, without any positive Catholic instruction, is sufficient to imbue the deaf-mute children with bitter prejudice against their faith. They must be taken in hand from the start and given a sound, thorough religious education which will fortify them against the seductions held out to them in after life. The adult deaf, as a rule, drift to the large centres of population, where they can often more easily procure employment and the enjoyment of the society of their own class. In most of the large cities may be found some well-organized Protestant mission in charge of one or two clergymen thoroughly conversant with the "sign language." Literary and social advantages are offered, and, what appeals more strongly to the deaf-mute, material aid is given. Like Mahomet and the mountain, when the deaf-mute does not go to the minister, the minister goes to him.

It should also be stated here that the education of the deaf-mute which does not embrace industrial training is defective. He must be enabled to earn the bread he needs. In view of the disadvantages under which he labors, and of his exclusion from most of the ordinary occupations of life, it is imperative that he should be given a good trade. Otherwise he will, in after years, inevitably become a burden to his friends and an affliction to himself.

Finally, the small number of Catholic deaf-mute schools, which we have at present, should be better known and more generously supported. Parents should be recommended to send their children to one or other of them. In the meantime, the large number of Catholic pupils in the various State institutions should not be neglected. In all cases where

possible some arrangement should be made by which they would be permitted to attend Mass on Sundays, and a competent person allowed to give them religious instruction once or twice a week. On the half-loaf principle such an arrangement would be better than to neglect them altogether. But every large centre at least should have its Catholic Institution for the Deaf and Dumb.

PATRICK WHELAN.

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**WHAT MASS IS TO BE SAID FOR THE SILVER NUPTIALS.**

*Qu.* What Mass is to be said when at the *Silver-wedding* the *Benedictio nuptialis* is to be given, as the woman had not received it when first married?

Is the same rule to be followed as if the parties were actually getting married?

*Qu. The Benedictio nuptialis* may be supplied, as is well known, any time after the actual marriage ceremony has taken place. As it is not permitted to separate the *Benedictio nuptialis* from the Mass, it follows that the *missa pro sponso et sponsa* may be used on this occasion.

According to an Instruction of the S. Office (31 Aug. 1881), this Mass is to be governed by the same rubrics as if it were celebrated at the actual marriage.

Since the matrimonial compact is only renewed on this occasion, the marriage rite which ordinarily precedes the nuptial Mass, and which is taken from the Roman ritual, has to be omitted. In its place a short formula of blessing found in approved authors (*Wapelhorst's Compendium*, pag. 460; *Manuale Sacerdotum* and others), *pro nuptiis jubilaeis* may be substituted, or else added after the Mass.

It seems to us that in regard to the *Orationes* of the nuptial Mass which follow the *Pater noster* the expressions "*jungitur*" and "*jungenda*," might be altered for such occasions to "*junctum fuerit*" and "*juncta;*" however, since it may be doubted whether there is any authority for introducing this change, we suggest that it can easily be made mentally.

In ordinary cases where the *Benedictio nuptialis* is not being supplied, persons who celebrate their silver or golden jubilee in the Church do so with the *missa de die* or the *votiva B. V. M.* if the rubrics allow, adding the blessings *pro nuptiis jubilaeis* mentioned above.

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### VIOLET IN REQUIEM MASSES.

*Qu.* Is there any rule or law prescribing that the *antipendium* and the coverings of the candlesticks on the main altar be of purple color instead of black at Requiem service?

*Resp.* The Veil which covers the Tabernacle, and the Antipendium of the altar on which the Blessed Sacrament is preserved, should not be black, but violet. This is to indicate the presence of the Blessed Eucharist which tempers the sorrow of the mourner. All the other decorations may be black. A decree (S. R. C. die, 1 Dec. 1882) states: *Tum sacri Tabernaculi conopaeum, tum Pallium Altaris esse debent violacei coloris.*

This is to be understood as referring to the public or solemn service, such as a *missa cantata* or *solemnis.* In case the Blessed Sacrament is *exposed*, the masses of Requiem celebrated in the Church (as ex. gr. when the Forty Hours include "All Souls' Day"), require that the vestments of the celebrant also be violet.

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### CAN DEAF-MUTES GAIN INDULGENCES ATTACHED TO PUBLIC PRAYERS?

*Qu.* Do persons who are deaf and dumb gain Indulgences attached to public prayers if they are present in the Church, although they cannot hear the recital?

*Resp.* Deaf-mutes gain the Indulgences if they internally unite with the Priest and congregation, lifting their hearts to God during the recitation of the prayers.

During the season of Jubilee, Indulgence confessors have the faculty of commuting the prescribed prayers into other good works performed with the like intention.

"Surdi qui et muti sunt satisfaciunt pro praescriptis precibus *publicis* si aliis fidelibus in ecclesiis conjuncti interne mentem ad Deum elevare conantur; preces vero *privatim praescriptae* a confessariis eorundem in aliqua pia opera commutari possunt."

(S. C. I. die 15 Maii, 1852.)

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**USUS MATRIMONII IN CASU IMPOTENTIAE SUBSEQUENTIS.**

*Qu.* Utrum impotentia (certo cognita) subsequens reddat usum matrimonii illicitum ex utrâque parte scil. ex parte impotentis et ex altera?

*Resp.* Minime. (Cf. Lehmkuhl *Theol. Moral.* Vol. II, n. 835.)

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**THE ENCYCLICAL TO THE HUNGARIAN BISHOPS.**

Under date of May 1st of this year the Holy Father addresses an Encyclical to the Hungarian Bishops in which he congratulates them and their people on the occasion of the millenial celebration of their national existence. Independent of its character as a pontifical document appealing to the Hungarian nation, the letter contains some salutary lessons which, not only our Magyar brethren, but Americans, too, might safely lay to heart. Speaking of the grand achievements of the Hungarian people in the past, and recalling the memory of the noble leaders who, by instilling and maintaining sound principles of legislation, prolonged the vigorous life of the nation beyond the ordinary, he recalls the words of one of their greatest heroes, John Hunyades, who left them this legacy: "Be mindful that if our country has remained strong, it is so by reason of our faith; without it our wealth could not make it enduring. "*Haec patria nisi stetisset fide, opibus, reor non fuisset statura.*" The material resources of a land, however abundant and valuable, are incapable of supplying lasting vitality to national existence. All the grand victories of Hungary were victories of the

cross, and they were due to her unswerving fidelity to the true faith of Christ, which kept them united and strong. And so he addresses them in the words of the Apostle exhorting to unity in faith and action: *State in fide, viriliter agite et confortamini*, to be mindful, with the Machabee, of the duty that they must preserve their ancestral glory without stain,—*non inferamus crimen gloriae nostrae.*

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## HAVE OUR CLERGY THE RIGHT TO INVEST IN THE BROWN SCAPULAR?

EDITOR AMERICAN ECCLESIASTICAL REVIEW:

Permit me to call your attention to a statement in the June number of your excellent magazine by the Very Rev. Pius R. Mayer, O.C.C., regarding the power to enroll in the Brown Scapular and the erection of the Confraternity of Our Lady of Mt. Carmel. In view of the recent legislation of the Church on this subject, I consider the contention of P. Mayer—to put it mildly—very misleading. He says (p. 558, n. 1): "The power of the Bishop to erect the Confraternity of the Scapular is essentially *only* the *assent* given by the Bishop to such erection, since the decree of the erection issued by the Ordinary does not affiliate the confraternity to the Order of Mount Carmel, and, consequently, does not admit the members to the spiritual benefits of such affiliation." And again (p. 558, n. 4): "The aggregation of a confraternity to the Order can only be effected by the general, and he cannot issue the diploma but after a written application to the clergyman approved of by the Ordinary."

This teaching may be allowed as correct if there is question of countries immediately subject to the Holy See; but it does not hold good when applied to English speaking countries or those under the care of the Propaganda, in which category the United States are included. To the bishops of all missionary countries *extraordinary* faculties are always given; and among these is the power to erect all Sodalities and Confraternities approved of by the Holy See, and to receive into them the faithful of both sexes, to bless the beads and scapulars proper to them, and to apply to them all indulgences granted by the Sovereign Pontiffs to all such Sodalities, Confraternities, etc., without being obliged to have recourse to

the superiors of the different religious orders. This is clear from the instruction of the Propaganda given to the bishops of all missionary countries in June, 1889, from which I extract the following :

"Sacrae huic Fidei Propagandae congregationi dudum jam anteactis temporibus auctoritas per Summos Pontifices facta fuerat tribuendi Archiepiscopis, Episcopis, Vicariis, et Praefectis Apostolicis aliisque Missionum Moderatoribus ab eadem S. Congregatione dependentibus, facultatem erigendi in locis sibi subjectis quascumque pias Sodalitates a S. Sede adprobatas, iisque adscribendi utriusque sexus christifideles, ac benedicendi coronas et scapularia earundem sodalitatum propria, cum applicatione omnium Indulgentiarum, quas Summi Pontifices praedictis Sodalitatibus, coronis et scapularibus impertiti sunt. Verum postquam per Decretum Sacrae Congregationis Indulgentiarum et SS. Reliquiarum editum die 16 Julii, 1887, constitutum est quod Confraternitates SSmae. Trinitatis, B. V. M. a Monte Carmelo, et septem Dolorum, ne eaedem erigerentur nisi requisitis antea et obtentis a respectivorum Ordinum Superioribus pro tempore existentibus literis facultativis pro earundem erectione, a nonnullis dubitatum est num praedictum decretum loca etiam Missionum respiceret, in quibus plura rerum adjuncta prohibent quominus quae per illud praecipiuntur commode possint executioni mandari. Quapropter ad omnem ambiguitatem e medio tollendam SSmus. D. N. Leo Pp. XIII in audientia diei 15 superioris mensis Dec. a R. P. D. Secretario praedictae S. Congregationis Indulgentiarum et SS. Reliquiarum habita, declarare benigne dignatus est Sacrum hoc consilium Propagandae Fidei eisdem facultatibus quoad erectionem Confraternitatum a S. Sede adprobatarum uti prosequi posse, quas ante promulgationem praedicti Decreti diei 16 Julii, 1887, habebat. Moderatores igitur Missionum huic Sacrae Congregationi Fidei propagandae subjecti facultates ab eadem sibi faciendas quoad *omnium Confaternitatum* erectionem, fidelium in easdem adgregationem, *scapularium benedictionem et indulgentiarum applicationem, valide et licite exercere se posse* sciant *quin a quopiam cujusvis Regularis Ordinis Moderatore veniam aut assensum expetere aut obtinere antea teneantur.*"

Our bishops, then, have the power to erect, not merely to give assent to the erection of the Confraternity of Our Lady of Mount Carmel in their respective dioceses ; and to enrich it with all the indulgences and blessings granted it by the Holy See, and can communicate this power to their priests. This is expressly stated in Formula C, Art. 9, of our extraordinary Faculties, as may be seen in Fr. Koning's Compendium of Moral Theology, or Fr. Putzer's "Commentarium in Facultates Apostolicas." The faculty or power to erect the Confraternity does not, it is true, include the faculty to bless and impose the scapular ; but for this we have a distinct privilege under the Formula.

Fr. Mayer says that priests who have no canonically established Confraternity in their parishes must send the names of those enrolled in the scapular to a Carmelite Monastery for registration. This, I venture to say, is not absolutely required. Priests who have no canonically erected Confraternity in their parishes may, send the names of their parishioners who have been enrolled by them to the nearest parish in which there is a canonically established Confraternity and have them written in its Register. This is sufficient.

I do not state these things in a spirit of criticism or fault-finding, but simply to throw light on a subject which is somewhat perplexing and obscure to many of our priests. If there be any decree or law of recent date sustaining the position taken by Father Mayer, and invalidating the Instruction of June, 1889, as set forth above, it would be well to have it published in the next number of the REVIEW for the benefit of your many clerical readers.

*Chicago, June* 3, 1896. E. M. GRIFFIN.

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The above letter was sent to the Very Rev. Provincial of the Carmelites and elicited the following answer:

EDITOR AMERICAN ECCLESIASTICAL REVIEW:

Allow me to say a few words in answer to the foregoing article.

Rome invariably distinguished between favors granted by the Apostolic See and favors resulting from affiliation with a religious Order. There can be no doubt that by the Faculties received through the Propaganda, Bishops and priests can communicate the former to the wearers of the Scapular. But the communication of merit and the suffrages of the Order for the departed are the exclusive property of the Order, and have always been recognized as such by the Church. Hence, only the aggregation by the General of the Order grants these privileges to the wearers of the Scapular, and in this communion of merits the value of the Confraternity consists, because by it the faithful become fellow-brothers of the Order of Carmel. The letter I received from our General in Rome upheld this view.

What is said regarding the registration is true. The names can be registered wherever a canonically established Confraternity exists. But the only Confraternity I would acknowledge is the one erected by the General of either branch of the Order.

PIUS R. MAYER, *Prov. O.C.C.*

*Pittsburg, Pa., June* 8, 1896.

## BOOK REVIEW.

**CODEX S. CATHOLICAE ROMANAE ECCLESIAE quem, adnotationibus illustratum, exponit in Pontificio Seminario Vaticano D.D. HENRICUS MARIA PEZZANI, S. Th. et Jur. Can. Doct. etc. Pars Altera,—Romae. 1896. Henrico Feliziani, Bipliop: et Edit. Ephem. "La Vera Roma." Pozzo delle Cornacchie, 7 e 8. Pp. 1070. (Pr. pro utraque parte., 4 volumina, 18 francs, post free.)**

The second part of Mgr. Pezzani's work in which he brings together and suitably comments upon the canons of the Pontifical Constitutions is completed in the present volume, which proves to be much larger than the first. The author consistently follows the course outlined in his first volume, reviewed in these pages, by adhering to the authentic text of that legislation which has received the definite sanction of the one permanent ecclesiastical tribunal to which all church discipline must in the last instance defer.

The matter comprises *De Fidelibus in Communi*, *De Conjugatis*, *De Cericis*, *De Regularibus*, *De Fidelibus Defunctis*, *De Sanctis*. A complete collection of the *Canons*, without commentary, but correspondingly numbered, makes a separate appendix. A full index at the end of the volume facilitates its use as a reference book.

We trust that our author may be enabled soon to complete the excellent work, which considerably simplifies the study of Canon Law, and offers a good handbook for a practical survey of the genuine teaching in matters of ecclesiastical discipline. There are two volumes wanted to complete the work, namely, *De Rebus*, which, we understand, is in press, and the *Codex Poenalis*, forming a complete library of fundamentals in Canon Law.

**EVANGELIUM SECUNDUM LUCAM. Commentar, in Nov. Testam. Auctore Jos. Knabenbauer, S.J. Cursus Scripturae Sacrae. Vol. XXII.—Parisiis: P. Lethielleux. 1896. Pp. 653.**

The study of the Gospel of St. Luke is on many accounts one of the most interesting, both from the theological and from the historical standpoint. The author of the third evangel was not a Jew; we do not know that he ever conversed with our Lord; he was a man

of culture, good judgment, great virtue and wide experience, according to the testimony of that most level-headed friend of his, St. Paul, who probably knew him better than did any of the Apostles. These facts greatly weaken the current objections brought against the divine origin of Christianity by the rationalistic and other superficial schools of Scripture study in our day, namely, the credulity of the Apostles arising from the personal influence of Christ, from their prejudices expecting the Messiah, from their common provincial and race partiality, from ignorance, want of judgment and limited experience. As for the authenticity of the Gospel of St. Luke, we have historical testimony which goes back close to his own day, such as St. Clement of Rome, S. Polycarp, S. Justin, and even the dissenters like Tatian, Valentine and Marcian.

The internal evidence is, with perhaps the exception of the first two chapters, equally cogent in behalf of the true authorship of St. Luke; and even if there were no explanation to be had of the frequent recurrence of Hebraisms, except that they suited the author or were accidental, we should still deem the testimony of St. Justin, S. Irenaeus, S. Hippolitus, not to speak of Tatian, sufficient evidence as to the true source of the narrative.

P. Knabenbauer availed himself, of course, of the lately discovered Syriac Palimpsest transcribed by Bensly, Harris and Burkitt. He does not consider it to be free from interpolation, nor allow that any definite date can be affixed to it prior to the fifth century. The authority of The Peschittho, which agrees so much more with the Greek text, is not lessened by the new discovery. The present commentary is a worthy addition to the previously issued volumes of the *Cursus Scripturae Sacrae*, and, like most of them, excells rather in the amount of erudition brought together for the purpose of illustrating and interpreting the text, than in critical decisions or any pronounced preferences in the exegesis of disputed points.

**FATHER FURNISS and his Work for Children. By the Rev. T. Livius, C.SS.R. — London and Leamington: Art and Book Company. (New York, Cincinnati, Chicago: Benziger Bros.) 1896. Pp. 193.**

Father Furniss, who died in 1863 at the Redemptorist Convent, in Clapham, was remarkable for the success of his Children's Missions. "They had made," says Mgr. Kershaw, "a complete revolution in priests' methods of dealing with children, as regards their

admission to the Sacraments, their assistance at Mass, and the general care and attention bestowed on their spiritual condition in English-speaking countries." Hence, a pastor who has to deal with children may find it to his advantage to read this little life and to aquaint himself with the books written by Fr. Furniss as the result of his experience in training the children to the service of God. We mention particularly his *Handbook for the Sunday-school Teacher*, *What Every Christian Must Know*, and *God and His Creatures.*

**CONSCIENCE AND LAW, or Principles of Human Conduct. By William Humphrey, S.J.—London: Thomas Baker. 1896. (Benziger Bros.) Pp. 226. Pr. $1.60.**

A book from Father Humphrey's pen is sure to be not only well written but of practical utility. He keenly appreciates the needs of modern intellectual and social life, and the remedies he offers for the correction of its ills are radical in the truest sense of the word. Let the forward reformers and the lawgivers study these chapters on *Human Responsibility*, *Conscience*, *Law*, *Dispensations and Privileges*, *Justice*, *Right and Restitution;* they will find no vague verbiage, no merely plausible argumentation, but only simple, direct logic, with every term well defined in advance, and every conclusion reached through legitimate forcing of common reason. To the theologian, especially the priest who is to act as judge, whether in the confessional or in public administration, we could recommend no better work enabling him to prepare or reform his mind and divest himself of all those prejudices which human weakness and affections fasten upon it, and from which nearly every good cause suffers frustrating the best conceived legislation.

**ATLAS SCRIPTURAE SACRAE. Decem Tabulae Geographicae cum Indice Locorum Scripturae Sacrae, Vulg. Edit., Scriptorum Ecclesiast. et Ethnicorum. Auctore Dr. Ric. v. Riess, Can. Cath. Rottenb.—Friburgi Br. 1896. B. Herder (St. Louis, Mo).**

Students of the Bible will be glad to have this new edition of a standard geography of the Scriptural countries. The charts are admirably drawn and correct according to the measurements of the Oriental Geographical Society. The index gives the names of the Vulgate Latin text and also the modern equivalents;

but not the so-called Hebrew for which Protestant Bible translators and Oriental scholars plead. This is entirely correct, for the Hebrew version has no more authority than any other, and in view of the Septuagint usage maintained for more than two thousand years is a mere novelty, brought into vogue to emphasize Protestant opposition to Catholic tradition.

*Περὶ ΕΝΩΣΕΩΣ ΤΩΝ ΕΚΚΛΗΣΙΩΝ. Απάντησις τοῦ Αἰδ. Πατρὸς Σωτῆρος* BRANDI, T. E. T. I. *πρὸς τὴν Ἐγκύκλιον Ἐπιστολὴν τῆς* A. M. *τοῦ Πατριάρχου Κωνσταντινοπόλεως. Μετάφρασις ἐκ τῆς Ἰταλικῆς. —Ἐν Σύρῳ τύποις Ρενίερη Πρίντεση.* 1896. 4to. pp. 80.

The above work is the full text, in Greek, of P. Brandi's now famous reply to the schismatic Patriarch of Constantinople, on the subject of the Union of Churches. It was simultaneously issued in Italian, French and English, of which latter version the authorized form was made and published in the ECCLESIASTICAL REVIEW, and has since been widely copied by the English and foreign press. The present issue in Greek is intended for the benefit of the Oriental Catholics. It is a magnificent piece of typography which fitly presents the strong and erudite arguments of the eminent Jesuit who is one of the cleverest champions of orthodoxy in these days. The publication in Greek is not a matter of mere literary curiosity, but of a decidedly practical character, and we have no doubt will bring about weighty and lasting results by opening the eyes of the misguided Catholics of the East.

**JEWELS OF "THE IMITATION." A selection of Passages, with a little Commentary. By Percy Fitzgerald, M.A., F.S.A.—London : Burns & Oates. (Benziger Bros., New York.)**

It is hard to imagine that a modern layman should attempt to improve upon such a book as the "Imitation of Christ," and what is more, that he should actually succeed. We venture to say that, the original being given, Mr. Fitzgerald has enhanced its worth by his selections as well as by his comments. We all read "The Imitation," and we all relish it from the start, not only because it makes us conscious that the conventional exactions of worldliness are a mere mock tyranny which we may cast off without much consequence, but also because it gives us a balm for our own misery by

showing that all the world suffers from the same malady. Still, the frequent reading of "The Imitation" is not of itself a means of sure improvement. It is like the divine wisdom of the Sacred Scriptures of which the holy monk Thomas writes: "It happens that many from the frequent hearing of the Gospel feel little emotion." What we need, in order to profit by the constant reading of "The Imitation," is the habit of reflection on what the author says; then reflection begets action, for it is essentially true that "he who would fully and with relish understand the words of Christ must study to *conform his whole life to Him.*" In the exquisite little volume before us we find a decided help to this end. The book is dedicated to Father Daniel Hudson, C.S.C., the editor of the "Ave Maria," and this is in itself a commendation of the work done by the author.

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## BOOKS RECEIVED.

**HISTORY OF THE GERMAN PEOPLE** at the close of the Middle Ages. By Johannes Janssen. Translated from the German by M. A. Mitchell and A. M. Christie. In 2 vols. Pp. 354 and 302. Pr. $6 25.

**OUTLINES OF CHURCH HISTORY.** For Schools, Colleges and Seminaries. By Rev. H. Wedewer, D.D. Translated and supplemented by Rev. John Klute.—Cath. University Publishing Co., Cleveland, Ohio. Pp. 247.

**GUIDE FOR CONFESSION AND COMMUNION.** By St. Francis de Sales. Translated by Anne R. Bennett.—Gladstone.—New York, Cincinnati, Chicago: Benziger Bros. 1896. Pp. 399. Pr. 60 cents.

**DE SPONSALIBUS ET MATRIMONIO.** Praelectiones Canonicae quas habebat Julius de Becker, SS. CC., et Juris Civil. Doct., Juris Canon. in Universilat. Cath. Lovani ensi Professor ordin.—Bruxellis Société Belge de Libraire. 1896. 8vo. Pp. 548.

**ST. FRANCIS' MANUAL.** A Prayer-book for Members of the Third Order. Arranged by Clementinus Deymann, O.S.F.—Fr. Pustet & Co. New York and Cincinnati. Pp. 331.

**THE SUBLIMITY OF THE MOST BLESSED SACRAMENT.** A course of Sermons for the Forty Hours' Adoration.—Fr. Pustet & Co. Pr., paper, 25 cents.

**A COMPLETE MANUAL OF CANON LAW.** By Oswald J. Reichel, M.A., B.C.L., F.S.A. Vol. I. The Sacraments.—London: John Hodges. (Benziger Bros.) 1896. Pp. 416. Pr. $3.00.